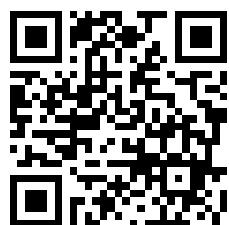
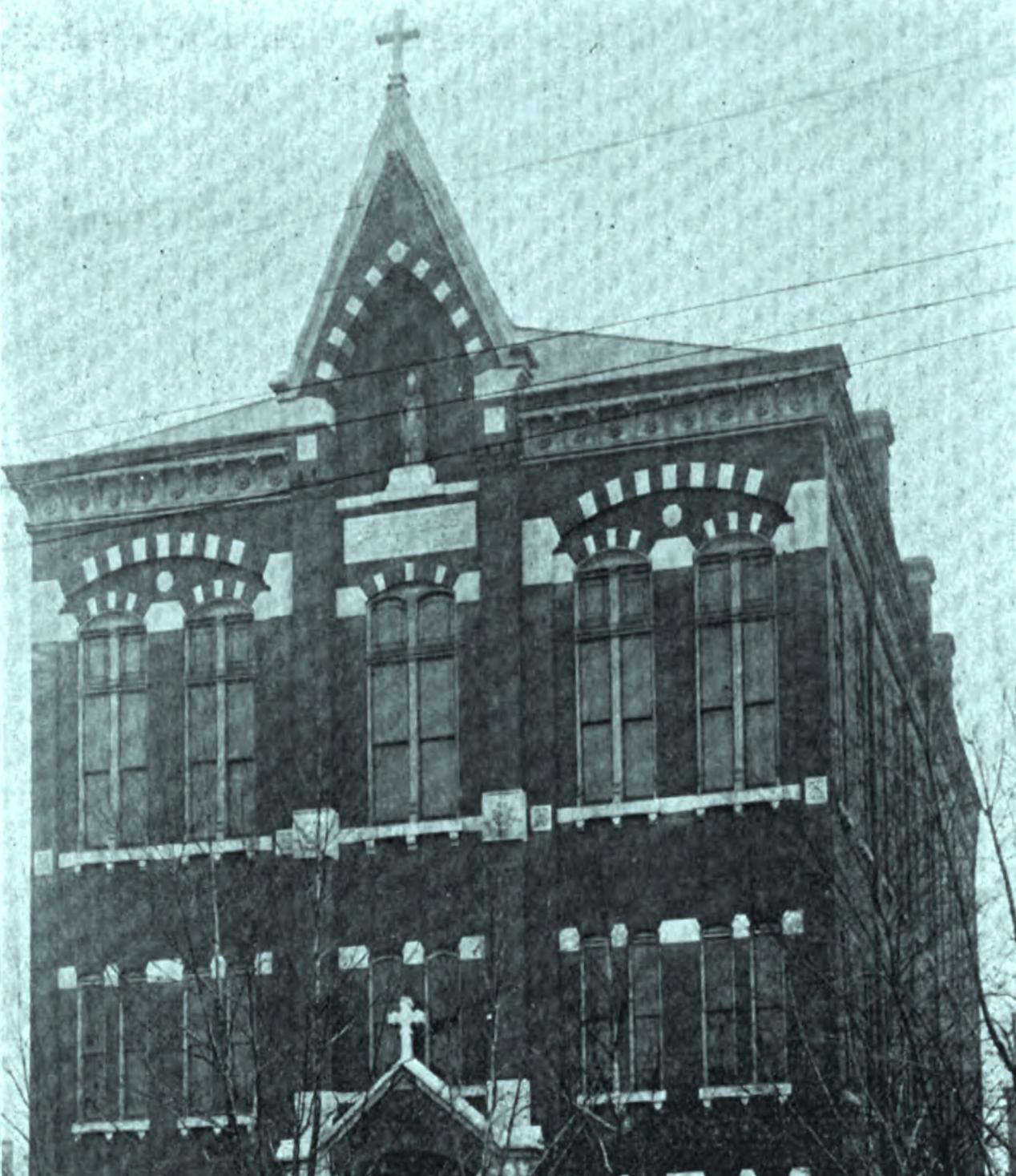

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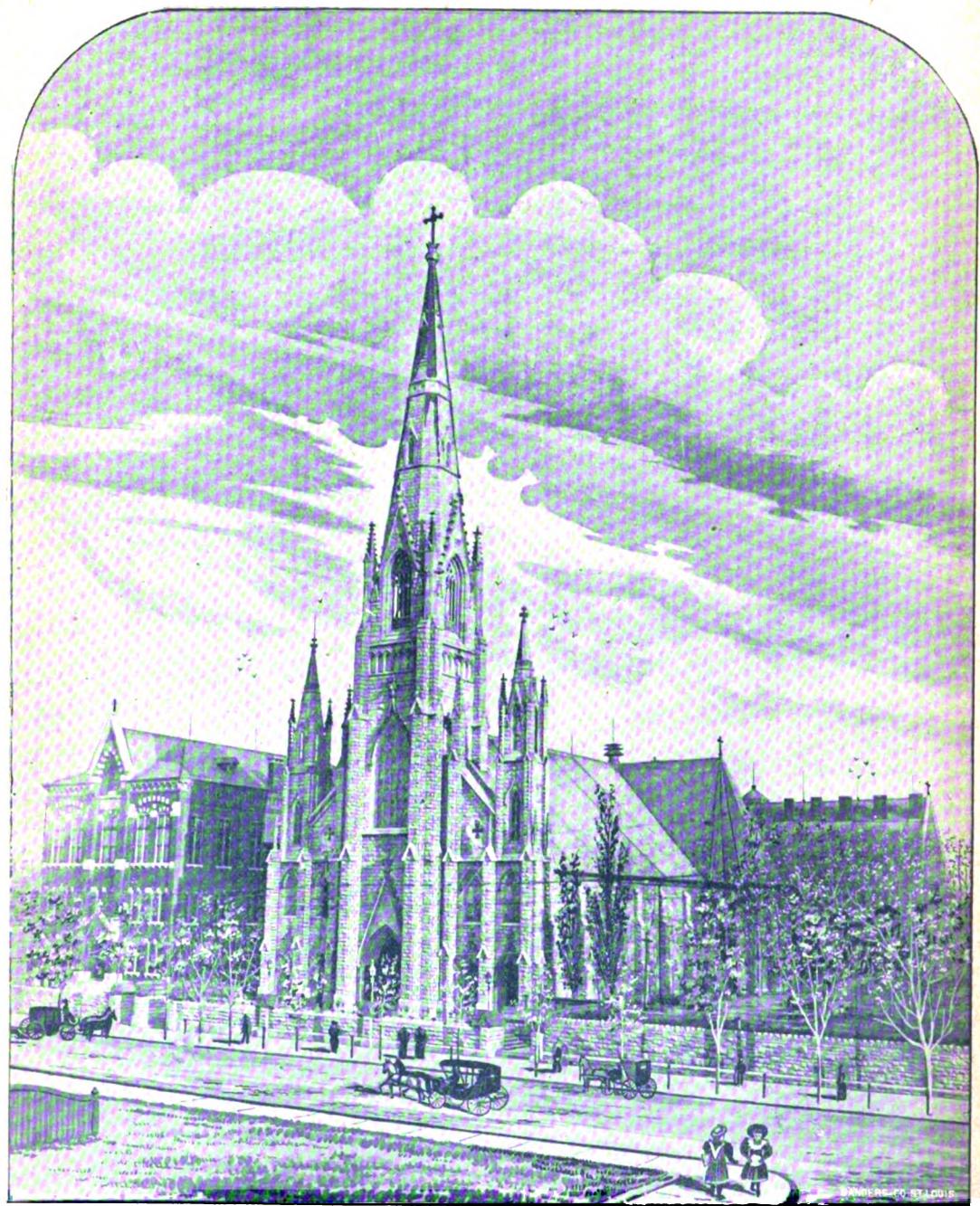
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LEAVES FROM THE HISTORY

OF

St. Alphonsus' Church.

ST. LOUIS, MO, 1895.

Compiled in Commemoration of the Completion
of the Church.

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ST. LOUIS, December 15, 1894.

The two theologians appointed to examine "Leaves from the History of St. Alphonsus' Church, St. Louis," having made a favorable report of the work, I hereby approve of its publication.

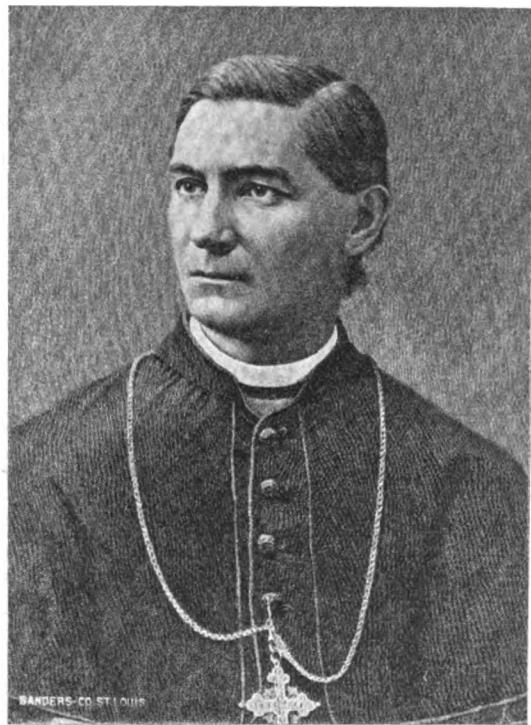
FERREOL GIRARDEY, C. SS. R.,

PROV. OF ST. LOUIS.





HIS GRACE MOST REV. PETER R. KENRICK, ARCHBISHOP OF ST. LOUIS.



MOST REV. J. J. KAIN, COADJUTOR-ARCHBISHOP OF ST. LOUIS.

(v.)

INDEX TO CHAPTERS.

	Page.
CHAPTER I.—Beginnings.....	1
" II.—At the Cathedral	8
" III.—The Work Begins	14
" IV.—From 1867 to 1869.....	18
" V.—Life at the New Home.....	28
" VI.—From 1869 to 1872.—Danger and Delays.—Dedication.....	26
" VII.—Bright Days	32
" VIII.—St. Alphonsus' School	36
" IX.—A Chronological Chapter of Interesting Events.....	42
" X.—Our Lady's Shrine.....	53
" XI.—The Blessed Dead.....	68
" XII.—The Church.....	69
" XIII.—Hopes Realized	74
" XIV.—The Cross.—The Usher Committee—“Te Deum.”—Births, Marriages, In Memoriam.....	89
Advertisements.....	104 to 128

INDEX TO ENGRAVINGS.

	Page.
St. Alphonsus' (Rock) Church Frontispiece	1
Most Rev. Peter R. Kenrick, Archbishop of St. Louis.....	iv
Most Rev. J. J. Kain, Coadjutor-Archbishop of St. Louis.....	v
Very Rev. Joseph Helmpraecht, C. SS. R.....	2
Rev. Louis Dold, C. SS. R., Architect of St. Alphonsus' Church.....	4
Rev. Egidius Smulders, C. SS. R.....	5
Very Rev. Ferreol Girardey, C. SS. R., Pres- ent Provincial	6
Mr. John Doyle, a Great Benefactor.....	16
Very Rev. Eugene Grimm, C. SS. R.....	20
Rev. Cyril Dodsworth, C. SS. R.....	25
View of the Rock Church in 1869	26
Rev. Michael Müller, C. SS. R.....	27
Rev. Wm. Meredith, C. SS. R.....	32
Very Rev. Nicholas Jaeckel, C. SS. R.....	34
St. Alphonsus' School.....	37
Rev. Louis Cook, C. SS. R.....	39
Convent of Notre Dame	41
Rev. B. A. Neithart, C. SS. R.....	43
Interior of St. Alphonsus' Church.....	45
Very Rev. Wm. Lowekamp, C. SS. R.....	46
St. Joseph's Altar	47
Sacred Heart Altar	48
Very Rev. Joseph M. Schwarz, C. SS. R.....	51
Shrine of Our Lady of Perpetual Help	54
Mr. Joseph Conrad.....	62
Bro. Giles, C. SS. R.....	64
Very Rev. James McLoughlin, C. SS. R.....	65
Interior of St. Alphonsus' Church, looking towards the Gallery	70
St. Abundius' Altar.....	72
Prof. Louis Dubuque	73
The Bells.....	75
St. Alphonsus' Church Before the Erection of the Steeples.....	76
Rev. Thomas P. Brown, C. SS. R.....	77
Rev. Joseph A. Biel, C. SS. R.....	77
Rev. W. T. Bond, C. SS. R.....	78
Rev. John B. Neu, C. SS. R.....	78
Rev. Edward Kennedy, C. SS. R.....	79
Rev. Joseph A. Nierman, C. SS. R.....	79
Master Thomas Blong	81
Master Frank Gorry	81
Miss Genevieve Keane	82
Miss Marie Daly	82
Mr. Richard F. Koster	83
Mr. Thomas Smith	83
Mr. James Fortune	84
Mr. James D. Dockery	84
Miss Annie Tozer	85
Miss Laura Brady	85
Miss Ella Scott	86
Miss Mabel Lawler	86
Mr. John B. Denvir	87
Mr. Wm. Keane	88
The Cross Standing on the Platform of the Church Ready to be Raised	90
Map of St. Alphonsus' Parish	92
Mr. Peter Byrne	93
Mr. Alex. Gignoux	94
Mr. Joseph Hackman	95
Mr. Henry W. Wells	96
Mr. Wm. Jenkins	97
Mr. Joseph Trefny	98

LEAVES FROM THE HISTORY

—OF—

ST. ALPHONSUS' CHURCH,

ST. LOUIS, MO.

CHAPTER I.

BEGINNINGS.

AT the beginning of the year 1861, the Redemptorist Fathers gave a mission in the Cathedral of St. Louis, which was pronounced by all who attended it a great success. So pleased was His Grace, the Most Rev. Archbishop, Peter Richard Kenrick, with the success of that mission and the methods of work employed by the Fathers, that he proposed to the Redemptorists to found a house in the city of St. Louis. So earnest was his desire to bring about this end, that with great generosity, he even offered to donate for the purpose one of his own properties in the country, some miles from St. Louis, near the present Calvary Cemetery. This generous offer of the Archbishop was not accepted by the Redemptorist Provincial at that time. The offer was repeated by His Grace about three years later.

But it was not until the Fall of the year 1865, on the occasion of a mission given by the Redemptorists in St. Mary's Church, in St. Louis, the pastor of which was Rev. Jos. Melcher, Vicar-General of the Diocese, that the subject was again broached. Father Melcher acquainted the Fathers of the Archbishop's great desire to have a Redemptorist house established in St. Louis. As the missionaries gave him encouragement, he immediately wrote an earnest letter to Very Rev. Joseph Helmpraecht, the Redemptorist Provincial, residing

in Baltimore, in which he strongly urged the new foundation, representing the incalculable good to souls, and the many advantages to the Order itself in having so central a location for missionary work as St. Louis, the growing metropolis of the West. Father Provincial, accompanied by Rev. John Schneider, *en route* to New Orleans, in October 1865, stopped for a few days in St. Louis to reconnoitre. He called upon His Grace, the Archbishop, and the subject was freely discussed in all its bearings.



VERY REV. JOSEPH HELMPRAECHT, C. SS. R.

The Archbishop repeated his offer to donate one of his own properties, if the Fathers considered the location suitable.

The Redemptorists, after mature consultation, agreed to accept a foundation in the city of St. Louis, subject to the following conditions: The new house was to be a home for the Redemptorist Fathers engaged in giving missions and retreats. It was also destined as a Novitiate and house of studies for professed students. The Fathers were to be entirely free from parochial duties. The entire matter was then laid before the Superior-General of the Redemptorists

in Rome, who immediately gave his permission for the proposed foundation. In the Spring of the year 1866, at the time of the renewal of the mission in the Vicar-General's Church, Rev. Father Joseph Clauss was empowered by the Provincial to select a suitable location for the new house. After carefully inspecting all the places offered by the Archbishop, Father Clauss came to the conclusion that none of them would suit the purpose. A plot of ground was therefore chosen three and one-half acres in extent, situated on Grand Avenue, not far from the St. Charles Rock Road, now Easton Avenue, and purchased at a cost of twenty-seven thousand dollars.

This was then on the outskirts of the city; now it might be called the central sun of St. Louis. At this juncture, the accustomed generosity of the Archbishop was not wanting. He well knew that a large outlay would be necessary to carry out such an enterprise. As a means to help the Fathers in the onerous work of collecting funds, His Grace offered them the Cathedral as a temporary residence, handing over to them the care of the parish connected with it. He retained for his own use in the Cathedral residence the office and parlor, for the use of which he gave one thousand dollars per year. He also promised, that in case the expenses exceeded the income, he himself would make good the deficit for the first two years. Rev. Louis Dold, Rector of St. Philomena's Church, Pittsburg, Pa., was appointed the first Superior. Certainly a remarkable and happy coincidence that Louis Dold should be made the first Redemptorist Superior in the City of St. Louis, in the Cathedral of St. Louis, and within the octave of St. Louis' feast day, which occurs on Aug. 25th. Father Dold arrived August 27th, 1866, and was quickly followed on the 29th of the same month by Rev. Egidius Smulders, Rev. Ferreol Girardey and Brothers Jacques and Peter, from Annapolis, Md., who formed the nucleus of the new Community. On the 30th day of August, the day following their arrival, the three Fathers began the exercise of parochial duties. Both the secular and religious clergy of the city extended to them a cordial and unaffected welcome.

The three men chosen to plant the "mustard seed" in St. Louis were men of long and tried experience in every phase of Redemptorist work. Each was remarkable in his own way.

Father Louis Dold, the Superior, was born at Mons, Belgium, October 28, 1821. He made his clerical studies in the Redemptorist

Scholasticate at Wittem, Hollaud, where he developed remarkable talents. He made his religious profession November 6th, 1843, and was ordained priest December 21st, 1850. He possessed a remarkable talent for languages, which gave him the means of doing much good. He served in the United States in many capacities. He was Lector of Dogmatic Theology in the Redemptorist Studentate at Cumberland, Md. In the fifties, he was sent on a most difficult mission to the Island of St. Thomas, which in his graphic descriptions reads like a romance. He was a missionary in Chili, South America, in 1861, after which



REV. LOUIS DOLD, C. SS. R., ARCHITECT OF ST. ALPHONSUS' CHURCH.

returning to the United States, he worked with zeal in many capacities, especially as a missionary preacher of great power. For several years before his death, which occurred at Philadelphia, Pa., December 29th, 1882, he was unable to do any work.

He made a voyage to Palestine, an account of which he has left in his writings. His missionary labors in the wilds of Virginia were described with the pen of a master.

Father Giles Smulders was born November 1st, 1815, and judging from his long and useful life, he must have enjoyed the protection

of All Saints from his first moments. He is a Hollander by birth, and was educated in Belgium. He was one of the Redemptorist Pioneers in the United States. He labored at different times in Baltimore, Md.; Monroe, Mich.; Buffalo, N. Y.; in St. Louis, from 1866 to 1868; in New Orleans from 1868 to 1872; and in St. Louis again from 1872 to 1880. He founded the Redemptorist house in Detroit, Mich., and also founded a Religious Order of Women, "The Sisters of the Immaculate Heart of Mary," who labor principally in teaching parochial schools in the Diocese of Detroit.



REV. EGIDIUS SMULDERS, C. SS. R.

When the Paulist Fathers, under Father Hecker, seceded from the Redemptorist Order in the year 1858, Father Smulders, with great courage, energy and faith in God, took charge of the English missions. Although much hampered by their difficulty in handling the English language, the Fathers, under his direction, gave English Missions with brilliant success. When the war broke out between the States, Father Smulders, being an intense sympathizer with the Southern cause, became a Chaplain in the Confederate army, where, among the poor

soldiers, he was the means of untold good. He celebrated the Golden Jubilee of his priesthood in "The Rock Church," as will be recorded in these pages. At present Father Smulders is stationed in Detroit, Mich., where the zealous old man, full of love for God, improves the shining moments teaching cathechism to the little children in the parochial school. Father Smulders is distinguished by every priestly virtue, a great zeal for religion, and an intense love of the Church; he loved to preach the word of God, in its native simplicity and solidity.



VERY REV. FERREOL GIRARDEY, C. SS. R., PRESENT PROVINCIAL.

Father Ferreol Girardey was born in France, April 21st, 1839. Coming to the United States very early in life, he was educated in New Orleans; at St. Charles College, Md.; and after making his profession as Redemptorist, May 27th, 1856, at Cumberland, Md. He was ordained priest June 11th, 1862, after which he applied himself with great success in teaching at different times the Humanities, Philosophy, Natural Sciences and Church History. A compendium of the History of Philosophy composed by him has always been highly

valued by our students. He was stationed in St. Louis from 1866 to 1868, and again from 1883 to 1885; was Superior of St. Alphonsus' Church in New York from 1868 to 1870, and was in New Orleans from 1871 to 1883 and again from 1885 to 1887, when he was appointed Prefect and Professor of our professed students at Kansas City, where he remained till 1893. He then became Superior in Grand Rapids, Mich., and was shortly after appointed Vice-Provincial in the place of Very Rev. Joseph Schwarz, who went to Rome in January, 1894, to attend the General Chapter. Father Schwarz having been detained in Rome as one of the Rector Major's Consultors, Father Girardey was raised to the dignity of Provincial. Last November he received his reappointment as Provincial for the next three years.

Father Girardey has labored much for the good of souls, both in parish work and on missions. He was one of the contributors to the *New Orleans Catholic Morning Star*. He has ever shown himself devoted to the Catholic press, and generally contributes to the Catholic papers in his vicinity. The *Western Cross*, Kansas City, and *The Michigan Catholic*, have both been favored by the strength of his support. Besides, he has written many useful little treatises from time to time. The New Mission Book of the Redemptorist Fathers is mainly the work of his pen.

With his activity as an example, and his zeal for God's cause as a constant source of emulation, the St. Louis Province of the Redemptorist Order in the United States will certainly, in the near future, make a long stride in true progress. *Ad multos annos!*



CHAPTER II.

AT THE CATHEDRAL.

WHEN the Fathers arrived in St. Louis the city numbered a population of about 204,000. There were many Catholic churches, but none remarkable for beauty. There were also many flourishing religious institutions. The city of that day is described as "exceedingly dirty, dusty and smoky, large in size, but quite unfinished in many places, altogether presenting a most wretched appearance." Twenty-eight years have wrought a marvelous change in St. Louis. The extension of the city limits, the erection of magnificent business blocks and palatial residences, the vast street and sewerage improvements, its many handsome educational and religious institutions, its unrivaled street transportation, its beautiful parks and the social character of its people, all combine to make St. Louis one of the most desirable of residence places.

The progress of the Church was temporarily hampered by an environment in which the element of bigotry was largely represented. Knownothingism had been rampant some ten years before and the dust had not yet fully settled. Catholics were looked upon with suspicion by those whose minds had been affected by the ravings of religious hate. The religious and clergy had been foully slandered and misrepresented by the enemies of the Church. Political excitement had run high in the Presidential election of 1860 and had left Missouri divided into antagonistic parties. The civil war with all its attendant horrors had paralyzed every sort of enterprise. The Provost Marshal-General had issued an order, dated St. Louis, March 7th, 1864, forbidding the assembling of any convention, synod, ministerium, assembly, conference or council, or any similar denominational body, unless a stringent oath of allegiance was taken.

The celebrated "Drake Constitution," so called from its author, Charles D. Drake, of St. Louis, was passed in June, 1865, requiring all ministers of the Gospel to take a most stringent test oath, under heavy penalties.

This outrageous measure was considered by Archbishop Kenrick as a gross violation of the citizens' rights. He therefore, in a Latin circular, directed his clergy to ignore the infamous law, because it was aimed directly at the Catholic Church. Many priests and even sisters were arrested, but furnished bail. Rev. Jno. A. Cummings, refusing to do so, was thrown into prison. The Archbishop resolved to make this a test case. Having appealed from the Circuit Court of Pike County to the State Supreme Court, the case was lost, owing to the narrow-minded bigotry and partisanship of the bench. An appeal was then made to the Supreme Court of the United States, which, in 1866, decided that the Test Oath law was unconstitutional.

The Archbishop's true nobility of character will become manifest when it is known, that the entire expense of this great trial, ten thousand dollars, was borne by himself personally. Such proceedings and a heavy tax on churches and schools hedged the Church around with great difficulties. "*Si Deus pro nobis, quis contra nos?*"

The old saw, "When it rains it pours," found a veritable fulfillment in the existing condition of affairs. The cholera, in its most virulent form, was epidemic. The death rate for a while was more than one hundred daily. Though the Fathers were frequently called upon day and night to minister at the bedsides of cholera patients, God protected them and they escaped unscathed. It was a time that "tried men's souls," as well as their bodies.

The Cathedral parish comprising the business and manufacturing district of the city was large in extent, though small as to the actual number of its families. It entailed, however, much labor on the priest.

It extended along the river from Washington Avenue to Cedar Street. The northern boundary was west on Washington Avenue to Fifth Street, south on Fifth Street to Market, west on Market to Sixth Street, south on Sixth to Myrtle, west on Myrtle to Eighth Street. On Eighth the western boundary extended south to Cerre and Cedar Streets, then east to the river. Within the parish limits were situated the St. Louis Hospital, founded nearly sixty-five years ago, and under the direction of the Sisters of Charity; a boys' school, under the care of the Christian Brothers, with an attendance of about sixty boys; a girls' school, located on the corner of Fifth and Walnut Streets, with an attendance of one hundred pupils, in charge of the

Sisters of Charity; also several large hotels, which gave employment to many Catholic men and women.

Owing, doubtless, to the troubled condition of the times, the parish and church were in a most neglected state. Smoke and dirt gave to the church a forbidding aspect. High Mass was no longer sung on Sundays and Holydays. As only a few people came to church they were regaled with a very short sermon. Many persons belonging to the parish stayed away or went elsewhere. Few pews were rented. The yearly expense exceeded the income by thousands of dollars. Temporal and spiritual ruin threatened.

The Fathers, long accustomed to such labors, took in the situation at a glance, and immediately threw themselves with great zeal into the work of reorganization. High Mass on Sundays and Festivals was resumed. The church was soon cleaned and repainted. Restored to its pristine beauty, it once more became attractive in the eyes of the people. The Society of the Living Rosary was revived, and in December of 1866, the Purgatorial Archconfraternity was established. The people soon began to flock once more around their deserted altars. On October 28th, 1866, a mission was opened in the Cathedral by Fathers Wissel and Kreis, and continued with splendid results until November 9th. The attendance throughout was most gratifying and many stray sheep were brought back into the fold. The practical result of the mission was 1900 confessions and five converts.

French Catholics were the founders of St. Louis, and for many years formed the principal portion of its Catholic population. But as years rolled by they became scattered, neglectful of their religion, and many finally abandoned it altogether. The Fathers determined to make an effort to bring them once more together and infuse into them, with God's help, a new spiritual life. It was accordingly announced that on October 28th, 1866, a Mass would be offered up on Sunday at nine o'clock, during which a sermon in French would be preached. At first the attendance was small, but gradually increased. On November 18th, a mission was opened for their benefit. The attendance notably increased towards the end and many made their peace with God. The total number of French confessions heard was 180.

The work thus inaugurated for the French was continued with good results during the entire stay of the Redemptorists at the Cathedral.

Many glaring abuses existed in St. Louis at that day, which by the way, time has by no means eradicated. The cancer of mixed marriages, so prolific of harm to the Church, was deeply rooted, and although the secular and religious clergy of St. Louis had labored with great zeal to arrest the evil and dissuade the faithful from contracting them, no very great progress had been made. The demoralizing custom of holding balls for charitable and religious purposes was in full sway, serving the Devil under the mask of religion. The Fathers, with the other zealous clergy, took a decided stand against these evils, and thus many, choosing the "broad way," held aloof from the confessionals.

The ordinary routine of work for the Fathers at this time was the following :

ORDER FOR SUNDAYS.

6:00 A. M., Low Mass.

8:00 A. M., Low Mass.

9:00 A. M., Low Mass and Sermon in French.

10:30 A. M., High Mass and Sermon in English.

There was also Mass at the Hospital.

2:30 P. M., Catechism for the Children.

3:30 P. M., Vespers.

7:30 P. M., Rosary, Sermon and Benediction.

Every Monday, High Mass for the Purgatorial Archconfraternity.

On the first Sunday of the month, the recitation of the Rosary after Vespers and the meeting of the Rosary Society.

Catechism in the Boys' School twice a week.

The Christian Brothers had charge of the choir, but on weekdays the Fathers themselves, with Brother Jacques, generally sang the High Masses.

The people soon became tenderly attached to the Fathers, whom they saw laboring with tireless zeal for their welfare and that of their children. They responded readily to the invitations and exhortations given them, and it was not long before the "desert began to bloom." Devotions hitherto unknown sprang up as if by magic and diffused their sweetness throughout the lives of the poor. Especially was devotion to the Mother of God, the Most Blessed Sacrament and the Passion of Jesus Christ sedulously cultivated. Feasts were celebrated with becoming splendor. The word of God was preached "in season and out of season." Frequent reception of

the sacraments was fast becoming the rule rather than the exception as heretofore.

Devotion to the Infant Jesus, so dear to St. Alphonsus, was introduced in December, 1866. One of Serf's beautiful cribs was placed in the church, and rapidly became the sensation of the day. Thousands of people, men, women and children, from all parts of the city flocked to behold with open-eyed wonder, the lovely babe in its bed of straw. Not a few conversions were brought about by the contemplation of the divine condescension.

On May 8th, 1867, the Community received a most valuable acquisition in the person of Rev. Joseph Henning.

Father Henning was born in New York City, November 17th, 1838. He was educated principally in New York and Cumberland, Md. Having pronounced his vows as a Redemptorist, December 10th, 1855, he pursued his studies and was elevated to the sacred priesthood June 11th, 1862.

He applied his talents for several years in teaching Rhetoric and Philosophy, and then entered the missionary field. In this branch of Redemptorist work he shone with lustre, both in the United States and from 1865 to 1867, in England. On his return to the United States, he was sent to St. Louis, where he labored with great zeal and success, both at home and abroad. There are few churches of St. Louis that have not been the scene of his Apostolic preaching. His discourses were marked by solidity, strength and polish. He was subsequently and at different times raised to the dignity of Rector at Boston, Toronto and Annapolis, Md. He was elected a delegate to the General Chapter in Rome, 1894, and at present is occupied in the responsible position of Professor of Moral Theology at Ilchester, Md.

The ordinary parochial work, productive of untold good, went on in this way from day to day during the entire stay of the Fathers at the Cathedral. While working assiduously for the souls confided to their care, the Fathers still found time to give many missions and retreats, sometimes in distant places. God poured out His choicest blessings on their work, both at home and abroad. The seed was sown with bounteous hands, but some "fell by the way-side and was devoured, some fell upon a rock, and as soon as it was sprung up, it withered away."

It would be impossible to convey an adequate idea of the

many inconveniences and hardships attached to the Fathers' mode of life, while located at the Cathedral. To thrive and flourish, a religious community needs many things. A religious outside of a well-appointed community is like a fish out of water. The Fathers, therefore, turned a longing gaze towards Grand Avenue, and expressed many a fervid hope, that the day was not far distant, when they might be located in their own home, be it ever so humble.

In the meantime, plans were maturing for the new church, which all hoped would be a temple worthy of God, an honor to the Order, and an ornament to the city of St. Louis.



CHAPTER III.

THE WORK BEGINS.

THE undertaking now before the Fathers was by no means contemptible. They fully realized the enormous outlay of labor, and energy and expense, which would be demanded of them to bring to a successful termination the enterprise upon which they had entered. After the ravages of war, the country was impoverished. The people were already engaged in many charitable works. The Fathers had come empty-handed, without "staff or scrip," relying on the open-handed generosity of the faithful and Divine Providence. But they were prepared for sacrifices and sufferings. Burning with a strong desire of building a temple worthy to be the dwelling-place of the Most High; fortified by the firm determination of passing through fire and water to accomplish their end; encouraged by the sympathy of the faithful, they threw themselves into the great work.

Fortunate indeed, had they been in securing a most beautiful location for their new convent and church. Situated on Grand Avenue, about three miles from the river, it occupied the crest of one of those numerous mounds which have given to St. Louis the name of "Mound City." It was high and dry and healthy, and as time has demonstrated, lay in the very path of progress. In fact, we think it would not be overstepping the mark to assert that "The Rock Church," as the people love to call it, has been no small factor in the building up of the West End.

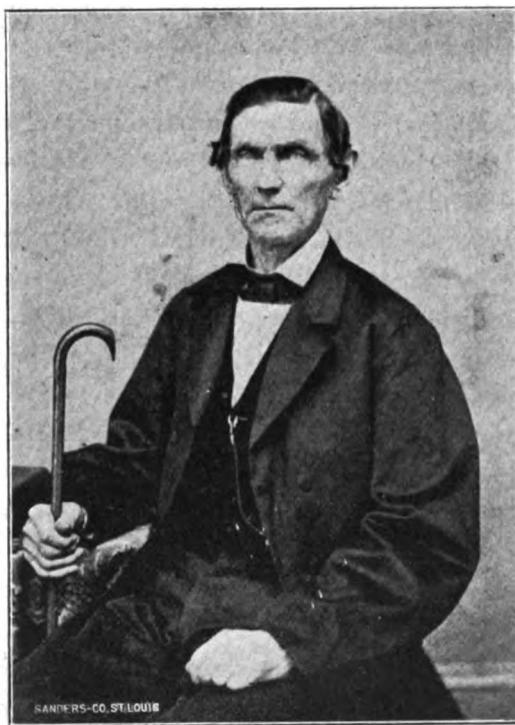
When ground was first broken for the new church, the neighborhood was far from inviting. Few residences of any kind were to be seen. Where now stand long lines of handsome residences and carefully tended lawns, then reached out the vast stretches of prairie, overgrown with tall grass and unsightly weeds, with here and there a field of corn or potatoes, or immense marshes thickly grown with bright green sedges and reeds, waving their white flags in the summer wind. Where St. Alphonsus' School now stands with its seven hun-

dred bright and busy little heads, once stood a rustling cornfield. The spot now occupied by the Sisters' residence, whence issues frequently the strains of delicious music, was, as late as the seventies, the site of a stagnant pool, the Narragansett Beach of the enterprising small boy and the paradise of the melodious frog. The muddy lanes or dusty paths, through which the honest plowman "slowly plodded his weary way," have given place to granitoid and asphaltum, and the rustic sound of lowing kine and the clarion note of chanticleer to the eternal clang and rumble of the electric car.

'Twas on the first day of May, 1867, when Our Lady's Month was decking hill and vale with her brightest hues, when birds were caroling their sweetest roundelay, when all nature was bursting into new life and beauty, that ground was broken for the new church. By acclamation the new church was placed under the protection of St. Alphonsus, the founder of the Redemptorist Order. It had been decided, that it should be of the strictest Gothic architecture, and entirely of stone. Father Dold, who had made special studies in architecture, undertook to draw the plans for the edifice and to give his personal supervision to the work. By this proceeding, one-fourth of the expense of building would be saved. The foundations were dug principally by Brothers Martin and Peter. These were later reinforced by Brother Augustine, who arrived from Ilchester, Md., on August 23rd. A certain Mr. McAvoy, who owned the best stone quarry in the neighborhood, contracted to furnish the stone. Good, honest masons were found ready to work for the glory of God and fair wages, all sons of the Emerald Isle. The foundations were begun in the latter part of May, and in five weeks were completed.

The question of funds was one of vital importance. Churches, unlike Aladdin's palace, do not spring up by magic. Providence did not fail in the present instance. Towards the end of the year 1866, Mr. John Doyle, an Irishman and a good faithful Catholic, promised the Fathers the snug sum of seven thousand dollars as a donation towards the good work. Father Dold, on making inquiry, learned that Mr. Doyle had included it in his will, along with many other legacies to charitable and educational institutions. This was a damper on their hopes, for there was no prospect of receiving the money during Mr. Doyle's lifetime. Funds were running low. But trusting in the help of Divine Providence the work was undertaken. About the

beginning of June, each evening after night prayers, the Litany of St. Joseph was recited. The result was wonderful. Money poured in from the most unexpected sources and at the most critical time. No effort was then made to take up regular collections, for many such were already under way for various purposes. By July, '67, the funds were completely exhausted. Mr. Doyle, whose health was in a precarious condition, undertook a journey to Ireland in December, '66, inspired by the hope, that the invigorating ocean breezes, and a sight of his beautiful native land, about whose clear



MR. JOHN DOYLE, A GREAT BENEFACTOR.

streams and green fields so many fond memories clustered, would restore him to his former strength and vigor. But only God could lighten the heavy hand of disease which had fastened itself upon him. He returned to St. Louis July 25th, '67, but slightly improved. One of his very first remarks was: "How are the Redemptorist Fathers getting along?" When informed of the depleted condition of the treasury, he immediately gave the Fathers one thousand dollars with the assurance, that the remaining six thousand would be turned over

to them during his lifetime. This sum was formally paid out on August 17th, 1867, by the Central Savings Bank, Third Street, where it had been deposited.

During the month of August the work was pushed with great vigor and the walls were completed as far as the water-table. September also witnessed great activity and great progress was made. Mr. Whitnell, who together with Mr. Doyle had shown himself a great friend of religion, was of valuable assistance by his practical advice and pecuniary aid. He considered it little short of the miraculous, that so much had been accomplished at so small an outlay; for, to that time the cost was only five thousand dollars. The remark was often made by the Fathers, that assistance usually came unsought, but whenever they asked for assistance they were almost invariably disappointed. This they attributed to the protection and intercession of St. Joseph whose Litany they each evening recited.

Mr. Doyle, our generous benefactor, after a long and painful illness, breathed his last in St. Louis Hospital, at six P. M., September 9th, 1867. He was attended in his last illness by Rev. Father Girardey, who had been his confessor for a long time. Since his return from Ireland he had been hovering at the gates of death. Holy Communion, which he was in the habit of receiving weekly, was administered to him for the last time on the Feast of Our Lady's Nativity, September 8th. His last moments were brightened by the presence of his confessor, his son-in-law, and several Sisters of Charity, who with admirable patience and unwavering fidelity had assisted him in his last illness. The last days of his life were marked by a calm patience in suffering, entire resignation to the will of God, invincible fortitude in meeting death, and a lively gratitude to those who in any way tried to alleviate his pains or lighten his sorrows. If, as Cicero says, the "magnificent" man is he who does not fear to spend money freely in a good cause; and, moreover, according to Aristotle's teaching, "the noblest expenditure is that which is made in the Divine Service," this noble appellation belongs to Mr. Doyle. He "builded better than he knew," for at the present time, within the shadow of the beautiful church, which his generosity assisted in its darkest hour, dwell three generations of Mr. Doyle's descendants, his children, his grandchildren and great-grandchildren, reaping the golden grain of that early sowing. *Requiescat in pace.*

CHAPTER IV.

FROM 1867 TO 1869.

PEOPLE by this time were talking generally of the new church. The popular name of "The Rock Church" probably originated with the workmen who were engaged in building it. At any rate, whatever was its origin, the church was soon known far and wide by the name of "The Rock Church on Grand Avenue." As such it soon became the cynosure of all eyes. The good people, on fine Sunday afternoons, wended their way thither to look at the unfinished walls and note the progress of the work. The afternoon's experiences were discussed at the family fireside and curiosity was aroused. Children romped about the ungainly rock piles, and the ubiquitous small boy performed wonderful feats of daring upon the beams and walls. Thus it grew into the hearts of the people.

We need not wonder, then, that when the 3rd day of November, 1867, broke—the time selected for the corner-stone laying—that an immense crowd assembled from all parts to participate in this religious event. Black, spongy clouds, for days had obscured the heavens and paid frequent tribute to the dusty streets. The drenched earth, reeking with vapors on the morning of the 3rd, the dark, lowering clouds, the frequent showers during the day, gave scant promise of a grand celebration. Much trouble had been taken to make the occasion a notable one: many invitations had been issued; religious societies from various quarters were expected to enhance, with flying banners and martial tread, this grand occasion. The astonishment was great when, at the appointed hour, the clergy found fully four thousand people assembled to witness the solemn ceremony.

The celebrant of the occasion was Very Rev. Jos. Melcher, the Vicar-General of the Archdiocese. Besides the Redemptorist Community there were present several of the secular clergy, and Fathers of the Society of Jesus and the Superior of the Franciscans. The Catholic Societies of the city, paraded in large numbers. Waving ban-

ners, brilliant regalia, strains of military music and the measured tread of the marchers threw an animation into the scene of which even the gloomy clouds and rain could not rob it. A sermon, appropriate to the occasion, was preached by Rev. Fr. Smulders. The collection amounted to \$637. The stone itself was placed in position in the southwestern corner and bore the simple inscription cut into the front of the stone,

"ST. ALPHONSUS' CHURCH, NOV. 3RD, 1867."

The financial question, always one of prime importance, occupied a foremost place in the minds of the Fathers. As the work progressed the question "How shall we keep it going?" rose in their minds and presented no small embarrassment. Some spasmodic collections were undertaken during this month of November, but owing to hard times there was no response. Winter drew nigh; the bottom of the treasury had been reached; hard times had frozen up the people's pocket-books. Nothing could be done except to wait for the spring thaw. The walls were covered and the workmen discharged. The walls had now reached the window sills. The expenditure to the end of November, 1867, had reached the sum of eleven thousand (\$11,000) dollars.

During the winter of '67 and '68 small sums of money were contributed by generous persons from time to time, but when the spring came the prospect was a rather gloomy one. Still trusting in God's help, the Fathers determined to push the work. In the month of March, '68, the ring of the trowel could again be heard.

Some systematic collections were now attempted. On the 19th of April, Father Smulders preached a French sermon in the Cathedral, on the subject "Missions." He announced, that collections would be taken up for the completion of the new church. The same subject was treated by Father Henning at the High Mass, whilst Father Dold preached in St. Nicholas Church.

Each Wednesday, at eight A. M., a Mass was offered up in honor of St. Joseph for the success of the undertaking and for the spiritual welfare of contributors.

On April 20th, Father Dold began to take collections in St. Nicholas parish with fair success. Fathers Henning and Girardey began canvassing the Cathedral parish. They met with a generous

response, especially among the poor. These collections, however, formed but a drop in the bucket when the great work yet to be done was considered.

At this juncture of affairs, June 21st, 1868, Father Dold was notified, that the Rev. Eugene Grimm would succeed him as Superior in St. Louis. Father Grimm arrived on the 26th, and immediately entered upon the duties of his office. Father Dold, however, still remained a member of the Community, and applied himself with redoubled fervor in working for the new church. At the same time a gloom was thrown over the Community by the announcement, that



VERY REV. EUGENE GRIMM, C. SS. R.

the genial and zealous Father Girardey had been appointed Superior of St. Alphonsus' Church, New York City.

Loaded with benedictions by the good people to whom his kind and gentle manners had greatly endeared him, he immediately left, June 28th, for New York, to take up the honors and burden of his new office.

At Father Grimm's arrival the walls of the church were well advanced. From the front to the transept they were fourteen feet

high, and from the transept to the end, including the sacristy, the height was twenty-five feet. There was now a debt of \$900.

Father Grimm set himself to the task of studying the situation, in order that he might grapple practically and successfully with the difficulties before him. The great question was to devise means of raising the necessary funds to carry on the work without plunging into debt. The transept would soon be under roof, and the Fathers looked forward with glad anticipation to the day, when they could take up their domicile in the new house.

A plan was now proposed by means of which it was hoped, funds could be raised to carry on the building. It was called a "Building Association." After due consideration Father Grimm approved of the plan, and steps were immediately taken to put it in execution. The plan was announced to the people and thoroughly explained to them on August 30th, 1868. Cards were printed explaining clearly the object of the Association, and the conditions of membership. The following is a copy of the card:

J. M. J. A. T.

SAINT ALPHONSUS' BUILDING ASSOCIATION.

The object of this Association is to raise funds for the building of a new Redemptorist Church and Convent in the City of St. Louis, Mo., to be dedicated to St. Alphonsus Mary de Liguori. The Fathers attached to this Church and Convent will devote themselves to giving missions and spiritual retreats to the people of the West, and chiefly to the Faithful of the Archdiocese of St. Louis. The members of this Association are required to contribute 25 cents a month until the buildings are completed. In order that the Lord may reward the members of this Association for their charity, the following prayers and good works will be offered up for their spiritual and temporal welfare:

1st. The Holy Sacrifice of the Mass will be offered up for them every Wednesday until the Church and Convent are completed.

2nd. The Litany of the Blessed Virgin, together with one "Our Father" and "Hail Mary," and the Psalm "De Profundis," will be recited daily by all the members of the convent for all benefactors living and dead.

3rd. Every Saturday all the good works of the whole Community will, in like manner, be applied to all living and deceased benefactors.

4th. During the octave of All Saints a Solemn Requiem Mass will be celebrated for the repose of the souls of all deceased contributors.

N. N., has joined the Association.

EUGENE GRIMM, C. SS. R., Superior.

ST. LOUIS, Sept. 1st, 1868.

Cathedral, Walnut Street.

The narrow stream, like a silver thread trickling down the mountain side, the rivulet babbling through leafy wold and bright enameled meadows, may be insignificant, but many such united form the mighty river, bearing on its bosom the wealth and commerce of nations. So the small contributions required from the members of the "Building Association," though small in themselves, yet yielded splendid results.

Many immediately joined the Association, moved by the desire of doing something for God's house. Similar societies were formed in other cities.

On the 27th of June an agreement had been made with the Directors of the Butchers' and Drovers' Bank of St. Louis, by which the Fathers obtained a loan of from \$10,000 to \$20,000. Prompted by the exigency of the case, the Fathers now determined to accept deposits from the people. The mutual benefit immediately commended itself, and many persons hastened to place their earnings in the hands of those whose perfect trustworthiness no one could doubt. In this way the bank's loan was soon paid back. The work was pushed forward with vigor. The transept and sacristy were roofed during the month of November, and the Community made preparations with all their "Penates," to migrate West.

"The melancholy days had come,
The saddest of the year."

But the gladsome light of spring was breaking in the hearts of the Community, who longed for a spot which they could truly call home.

"Hope springs eternal in the human breast," and all looked forward to happy days on Grand Avenue.

'Tis well that God in his infinite mercy veils the future from our gaze.

CHAPTER V.

LIFE AT THE NEW HOME.

A DAY ever memorable in the history of "The Rock Church" is December 1st, 1868, for on this day Father Dold, accompanied by the lay Brothers Augustine, Frederick and Adrian, bade farewell to the Cathedral residence, on Walnut Street, and turned their faces toward the West. The journey to the new home was quickly made.

Rev. Timothy Enright and Rev. James Gleeson, who in the meantime had been ascribed to the Community, were sent to Chicago, until the new home could be properly arranged. Not, indeed, that they were unwilling to accept their share of sufferings and privations, but the voice of superiors was to them the voice of God, obedience was dearer than life.

It is difficult at this late day, after a lapse of more than twenty-five years, to form a proper conception of the church and its surroundings as the Community found it on its arrival. A grass-grown prairie piles of lumber, stone, beds of mortar, unfinished walls and a crowd of busy workmen greeted the eye. The constant sound of the falling hammer, the buzz of the saw, the shrill cries of the workmen and the not over-pious exclamations of the teamsters smote the ear.

If you stand in front of the altar railing of the present completed church, you will notice, leading from the sanctuary, two doors, one to the right, the other to the left. The door opening to the left brings you to a handsomely furnished room now used as a baptistery. The door to your right opens into a similar room, which leads in turn to a large apartment, the present sacristy of the church, fully equipped with a commodious walnut vestment case, which occupies one full side of the room. The two rooms leading from the sanctuary meet behind the altar, thus forming a semicircle. Now, still standing in front of the altar railing, raise your eyes to the second floor. You will see a circular row of Gothic windows. These windows open into a suite of rooms precisely similar to those just described. Above the present sacristy, occupying a room of the same dimensions, is located the Fathers' private oratory. Rev. James McLoughlin, during his rectorship, beautified this oratory with a new, elegant altar, floor and hangings. Besides,

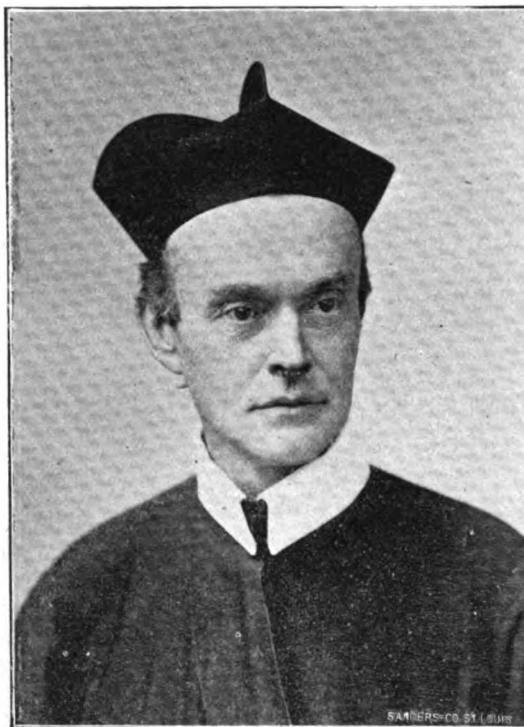
the walls and ceiling were tastefully frescoed by Mr. James Ruane. Raise your eyes still higher and you will notice a row of stained glass windows. The greater number of these open on to the roof, but the ones immediately above the High Altar lead by a passage-way to a garret-room which lies immediately above the oratory. These apartments, the sacristy, the oratory and the garret, were built with the church of stone, and form the connecting link between the church and the Fathers' present dwelling. Here for more than five years the first Community dwelt and worked and prayed. The lowest semicircular room was immediately fitted up, plainly but tastefully, as a chapel. A plain board altar was erected at the eastern extremity. Here, on Sundays and Holydays, the faithful assembled, to assist at Mass and hear the Word of God. A large square hole was cut in the ceiling above the altar and the little melodeon of which the Community was the happy owner, poured out showers of dulcet notes reminding the worshippers of heaven and its harmonies.

The present sacristy was divided into two rooms by a temporary partition and was forced to answer the requirements of sacristy, library and refectory. A small wooden, two-story addition, was soon built, the first floor of which was used as a kitchen, and the second floor as a dormitory for the Brothers. The entire second floor was divided into rooms, and here the Fathers lived and suffered. Brother John, who came to St. Louis on March 10th, 1870, lived in the garret. When the present commodious dwelling was erected, the little two-story wooden addition was removed and now forms a portion of a dwelling at No. 1205 Spring Ave. The Fathers took possession of their new domicile December 1st, 1868. The icy winds of winter already howled across the prairies, but undismayed by cold or inconveniences, the work of saving souls was soon inaugurated. The Fathers and Brothers suffered much during the winter from cold and poverty, but their souls were regaled by the "hidden manna," liberally doled out to those who live and suffer for God. The cold of winter gave place to the broiling heats of summer. Under the most favorable conditions a St. Louis summer entails much suffering. The imagination can scarcely conceive the amount of suffering condensed into that one winter and the succeeding summer.

The present house, built of brick, was begun on June 8th, 1871, and was erected by Mr. Wm. Keane, 3671 Finney Avenue, who at that time was a contractor. It is a comfortable and substantial building and

well suited to the needs of the Community. Besides a spacious cellar, in which the heating apparatus is located, and a large attic, there were about thirty rooms in the original building, which consisted of three stories.

During the rectorship of Rev. Cyril Dodsworth a north wing of two stories was added to the house. Ground was broken on October 17th, 1884, and on November 10th, the first bricks were laid on the stone foundation. Brother Thomas acted as superintendent and chief



REV. CYRIL DODSWORTH, C. SS. R.

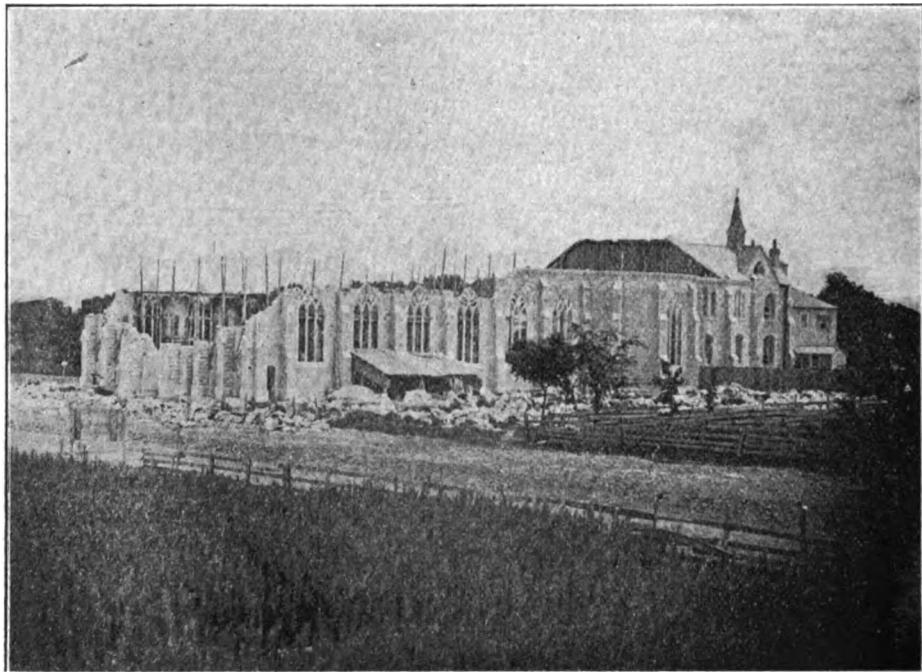
carpenter. He was assisted by Brother Charles. The work, begun late, suffered many delays, but the building was under roof by January, '85 was plastered in April, and ready for occupancy by June. 'Twas much needed, especially for the accommodation of the people, as no adequate parlors had been provided in the old house. This addition gave eighteen new rooms to the house, the greater number of which are used for guests. The new wing was blessed on the evening of May 5th, 1885, by Very Rev. Father Lowekamp, Provincial.

CHAPTER VI.

FROM 1869 TO 1872.

DANGER AND DELAYS.—DEDICATION.

ABOUT the middle of the month of June, 1869, a discovery was made, that materially affected the future condition and appearance of "The Rock Church." For some reason or other, a part of the wall inclosing the Chapel then in use, showed signs of



VIEW OF THE ROCK CHURCH IN 1869.

weakening. Perhaps slip-shod work, or poor material, was the cause, but at any rate the conclusion was reached to tear down the wall and rebuild it, regardless of cost. Very strict precautions were henceforth taken, that the work and material of the building should come up to the required standard. At the same time the Fathers decided to alter in some degree the style of the church. This original

plan called for a clere-story. The clere-story was abandoned. This certainly was a great saving of money, but detracted somewhat from the exterior beauty and grace of the edifice. This work of rebuilding necessitated great delay in the progress of the work, and was the source of untold inconvenience to the still nascent Community. The members of the Community dispersed during the upheaval. Father Superior Grimm remained in New York, where he was at the time. Father Henning went to Annapolis, where he improved the shining hours by making his annual retreat. Father Enright took up his



REV. MICHAEL MÜLLER, C. SS. R.

abode at Ilchester, in Maryland, that home of beauty by the foaming Patapsco. They returned to St. Louis the very next month and resumed their Apostolic labors.

About the month of March, 1869, Rev. Michael Müller was attached to the St. Louis Community, and his advent meant a great deal to "The Rock Church." He was intensely interested in the work, and his interest soon blossomed and bore fruit of a most practical nature. In April, 1870, he went to New York, and under-

took a course of lectures for the benefit of the new church. He was kindly encouraged by Rev. Father Leimgruber, the Rector of Holy Redeemer Church, and materially aided by Brother Gabriel, to increase the membership of the Building Association which had already been established. Considerable success rewarded his efforts. In the meantime, the members of the Community at home strained every nerve to advance the work and diminish the accumulating debt. By strict economy and privation; by applying to this end every donation, large and small, offered to them at home or abroad, by ceaseless vigilance, by constant labor and the exercise of personal influence, every legitimate means was employed to push forward. As the tree in spring, feeling the influence of a mighty internal, unseen force, puts forth its blossoms and clothes itself in its bright robe of green, so slowly but surely, feeling, as it were, the force of that unseen, but determined will, and obedient to the voice of that faith and confidence that "moves mountains," the building grew and blossomed into a "thing of beauty" and "a joy forever," a perfect image and type of that Spiritual Bride, "the Church of the Living God, the pillar and ground of the truth." (I. TIM. 3: 15.)

The good Brothers seemed not to know what weariness meant, but labored in heat and cold, in sunshine and in rain, in joy and sorrow, to bring the work to completion. We might surely say without exaggeration, that there is no rock or beam in "The Rock Church," that does not represent some labor or privation, or sorrow or disappointment of those good Fathers and Brothers, who toiled and suffered those five long and weary years in the cause of God and religion. "Well done, good and faithful servant, enter into the joy of thy Lord."

Besides the ever present difficulty of obtaining funds, and the inconveniences and privations of their improvised dwelling, others of a different character presented themselves from time to time. There is a class of men by nature constituted to walk the beaten path. Another class, urged on by a certain secret pride, follow no guide but their own originality, and plunge without compass through untrodden wilds of thicket and brake, until they fall into the pit. Some are in mortal dread of the sarcastic smile or scornful laugh. Others wilt beneath the shafts of criticism, and let their best faculties rust in them unused. Some are born to give counsel, but are

frozen into inactivity. The "know all" and the "I told you so" are here, there, and everywhere, and they have come to stay.

Many, well-meaning persons, no doubt, wisely shook their heads and uttered doleful prophecies. "Twas an unfortunate mistake to undertake such a work." "The times are not propitious." "War had drained the life-blood of the country." "Catholicity in St. Louis gave no warrant for such a church." "Something more modest would suit better." "Will certainly turn out to be a failure." Thus the wiseacres, like the night bird, croaked dismal prophecies, and flapping their heavy wings, subsided into silence. They refused all assistance except advice, which they lavished in abundance.

"Companionship in woe doth woe assuage."

Sympathy and encouragement were at times even denied by the brethren, but through "good and evil report" the hardy band toiled and struggled onward. The clouds were vanishing, the golden light could be seen breaking on the distant mountains. The darkest hour is just before the dawn.

Father Müller's lecturing tour, which lasted five months, from February to August, 1870, netted about \$12,000, a goodly sum. The debt was thus reduced from \$21,000 to \$9,000. The building was under roof. The workmen pursued the even tenor of their way working upon the interior. The decoration of the church was not completed until the summer of 1872. August, with its hot and sultry days, brought the "Feast of St. Alphonsus, the glorious bishop, doctor and saint," whose name the Church was to bear. The joyful day was at hand, when sacrifice and labor would be rewarded. The Catholic people of St. Louis could say with St. John:

"I saw the Holy City, the New Jerusalem, coming down out of Heaven from God, prepared as a Bride adorned for her Husband."—
(APOC. 21: 2.)

and with Isaias,

"Upon thy walls, O Jerusalem, I have appointed watchmen, all the day and all the night, they shall never hold their peace."—
(Is. 62.)

August 4th, 1872, was one of the red-letter days in the history of St. Louis. On that day "The Rock Church," on Grand Avenue, was dedicated to the service of the Most High God.

During the month of July, despite its torrid heat, no effort had been spared to throw around this important event a becoming religious splendor. Invitations had been scattered with a lavish hand. The good and gentle Father Superior Grimm fairly glowed with joy. Very Rev. Father Provincial Helmpraecht was expected, and invitations had been sent to the rectors and superiors of every Redemptorist house in the United States and elsewhere, urging them to be present and share in the universal jubilation. Four years, nine months and one day had dragged, like a wounded snake, their slow length along since that memorable, dismal and rainy day when the corner-stone had been placed in position. But on this joyous occasion the sun climbed up into a cloudless sky, as if angels had shifted the scenery of the heavens. People began to assemble at the early hour of nine. Like rivulets pouring their tribute into a mighty river, the surrounding streets emptied their crowds of surging humanity into Grand Avenue until by the time of service, fully ten thousand eager and admiring Catholics had gathered in front and around the stately pile. The Catholic societies of the city, with music galore, had responded with hearty good-will to the invitation extended them, and evinced their love towards Holy Mother Church by marching, like Knights of old, to do her honor.

When at the appointed hour the large doors swung upon their hinges, and the immense throng gained admittance to the church, exclamations of wondering delight could be heard on all sides. To many, indeed, it seemed a scene of enchantment, or rather, that "*Beata pacis visio*" reserved for the elect. As the clergy filed into the church, a flood of melody rolled forth and reverberated in solemn swells through nave and chancel, lingering like a breath of delicious perfume through arch and fluted column.

Archbishop Ryan, the Coadjutor of the Archdiocese of St. Louis, was the dedicating prelate, and it would be needless to say, that his stately presence, his charming grace and sonorous voice gave fitting expression to the noble liturgy of the Church.

Rev. Nicholas Jaeckel, C. SS. R., was the celebrant of the Solemn Mass; Rev. Father Freitag, C. SS. R., acted as Master of Ceremonies. The sermon of the occasion was preached by Very Rev. Wm. Wayrich, C. SS. R., Rector of St. Alphonsus' Church, New York City. In a rich, clear, and thrilling voice, Father Wayrich delivered a masterly

sermon, thereby sustaining the high reputation already won in the field of sacred eloquence. There were present on this occasion from the different Redemptorist Communities, besides those already named, Rev. Fathers Klaphake, De Dyker, Hahn, Lowekamp and Schauer. It is worthy of remark, that of those Redemptorists present on that occasion, three in after years became Provincials in the United States. There were also present Father Servatius and another Franciscan, two Jesuit priests, Fathers Burke (a Lazarist), Fox and Van der Sanden, the present Chancellor of the Archdiocese. A chorus of forty members sang in splendid style Mozart's Twelfth Mass.

Thus, after many years of toil and privations the good Fathers and Brothers could feel the legitimate satisfaction of beholding the beautiful realization of all their hopes. They accordingly prepared to settle down to quiet and peaceful labors.



CHAPTER VII.

BRIGHT DAYS.

THE work of the missions went bravely on. At home the spirit of labor and disinterested zeal, which had shone with such brilliant lustre at the Cathedral, became once more the rule. Regular courses of sermons and instructions were instituted. Early



REV. WM. MEREDITH, C. SS. R.

and late the Fathers were to be found in the confessional. In fact confessions were heard at all hours. The beautiful devotions of the Church, lovingly portrayed and recommended in the spiritual writings of St. Alphonsus, were inculcated and practised. Still, much remained to be done both in church and convent.

The lovely and inviting grove, which forms so bright an oasis in the desert of the city, a joy to the eye, and in early Spring with the twittering of birds, a delight to the heart, was laid out and planted by Father Henning, assisted by the other members of the Community, on the 11th, and 12th, of April, 1870. Other improvements were added at various times since, and some of the old fruit trees have stood the blasts of many years. The place soon began to assume the appearance of a home, and each year added to its grace and beauty.

On July 10th, 1874, the St. Louis house, which to that time had been governed by a Superior, was raised to the dignity of a Rectorate, with Rev. W. V. Meredith as its first Rector. Various changes had taken place in the Community from time to time. The Community now numbered fourteen members: Fathers Meredith, Rathke, Smulders, Burke, Keitz, Oates and Cook, and Brothers Timothy, Christian, Giles, Raphael, Abundius, John and Frank. Of these the Brothers, Christian, Giles, Raphael and Frank died in St. Louis.

The St. Louis house, however, was destined to play a still more important rôle, for on December 23rd, 1875, the Community received the news from Rome, that a new province had been erected in the United States, embracing that immense territory extending from the western border of the State of Ohio to the Pacific Ocean, and from British America to the Gulf of Mexico. St. Louis had been chosen the Mother House of the new province, and the residence of the Provincial. The first provincial of the new province was Rev. Nicholas Jaeckel, who filled that important post from December 23rd, 1875, to June 27th, 1884, when he was succeeded in office by Rev. Wm. Lowekamp. During the administration of Father Jaeckel many important enterprises for the good of the Order were undertaken and brought to a successful termination.

A preparatory college was established at Chatawa, Miss., which in 1879 was transferred to Kansas City, Mo. A Novitiate was also begun at St. Louis with Rev. Father Smulders as temporary Novice-master, which was soon removed to Kansas City, under the care of Rev. Jos. Firle. Among the first fruits of this preparatory college and novitiate are the present Rector, Rev. T. P. Brown; the present Superior of Denver, Colo., Rev. D. Mullane, and the Rev. Jas. Meyers,

a child of the parish, all of whom received the habit of the Order in "The Rock Church" on September 8th, 1879, and the last named sang his first Mass with all the pomp and splendor, which the Church throws around such interesting events, on March 15th, 1885.

During this administration a most important change concerning "The Rock Church" was made. Actuated by strong and prudent reasons, the officials of the Order deemed it well to change "The Rock Church" from a "mission" church, as it had hitherto been, to a parochial church. A letter from the Superior-General of



VERY REV. NICHOLAS JAEKEL, C. SS. R.

the Redemptorist Order in Rome reached St. Louis on September 1st, 1881, approving of this step. The matter was at once ratified by His Grace the Archbishop. On Sunday, September 5th, the decision was announced to the people. The boundaries of the new parish were: North, Easton Avenue; south, Washington Avenue; east, Compton Avenue; west, Taylor Avenue.

A Solemn High Mass was sung to invoke the blessing of God on the enterprise.

In the year 1891 it was deemed advisable to erect a new parish in the western part of the city; and the plan having been laid before His Grace, it was approved by him. The greater part of this new parish was to be taken from the western end of St. Alphonsus' parish. This move changed our western limit from Taylor Avenue to Sarah Street. A new church dedicated to St. Paul the Apostle was built, of which the pastor is Rev. Father Tuohy.

During the summer of 1893, the limits of St. Alphonsus' parish were again changed, by the approbation of His Grace and the consent of the reverend pastors. Fathers Connolly, of St. Teresa's Church and Walsh, of St. Bridget's conferred with Father Brown, the present Rector of "The Rock Church," upon the advisability of extending St. Alphonsus' parish to the east and north. A perfectly amicable agreement was reached among the pastors mentioned, and the three called upon His Grace the Archbishop and laid the case before him. The Archbishop then gave the following document to Rev. Father Brown, clearly defining the boundaries of the parish:

ST. LOUIS, Mo., June 30th, 1893.

TO REV. THOS. P. BROWN, C. SS. B.

Henceforth the limits of St. Alphonsus' parish will be;

NORTH—Easton Avenue to Sheridan Avenue and Sheridan Avenue to Garrison Avenue.

EAST—Garrison Avenue from Sheridan Avenue to Lucas Avenue.

SOUTH.—Lucas Avenue to Compton Avenue, and Washington Avenue from Compton Avenue to Sarah Street.

WEST—Sarah Street.

All arrangements contrary to this are hereby revoked.

† PETER RICHARD KENRICK,

Archbishop of St. Louis.

The growth of St. Alphonsus' parish, in fact of the entire West End, has been phenomenal. The Church, which in the beginning was planted almost in the prairie, is at the present writing not far from the centre of St. Louis. Electric lines intersect the parish, giving direct communication with North and South, East and West St. Louis.

The actual growth of the parish will be mapped out in a subsequent chapter. The first and most important work was a parish school.

"Westward the course of empire takes its way;

The four first acts already past,

A fifth shall close the drama with the day.

Time's noblest offspring is the last."

CHAPTER VIII.

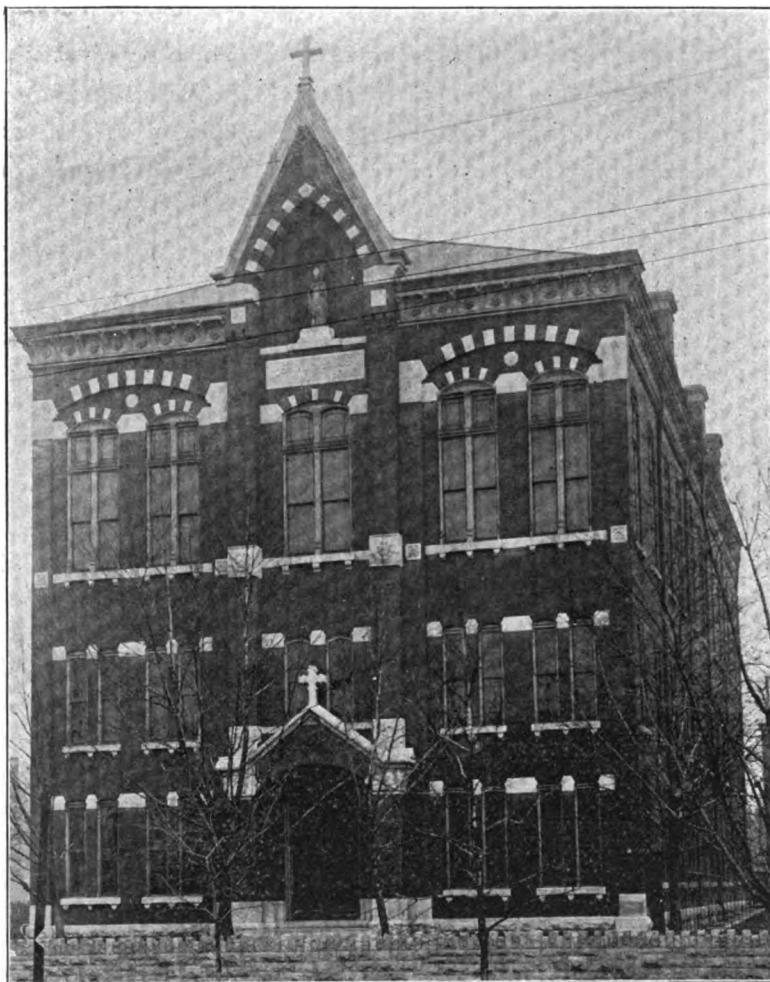
ST. ALPHONSUS' SCHOOL.

THE missionary experience of the Redemptorist Fathers has demonstrated to them beyond the shadow of doubt the necessity of first-class parochial schools.

Realizing this, the first step to be taken for the thorough organization of the parish was the erection of a first-class school-building, and the perfect equipment of the same with all modern methods and improvements.

The first move to the realization of this idea was made on the 15th of September, 1881, when a meeting was held for the purpose of starting a subscription. The attendance was slim, only twenty-two men responding to the invitation. The meeting was adjourned until the following Sunday, September 18th, when sixty attended. There was little or no enthusiasm manifested, but \$2,500 was subscribed by those present. This, at least, was a start. Some opposition was shown to the project of building a school on Grand Avenue, under the pretence of depreciating contiguous property. In spite of this opposition the Fathers determined to build as soon as possible a fine, substantial school building which would be an ornament, not only to Grand Avenue, but to the city of St. Louis. Plans were submitted, and after mature consultation the contract was given to Messrs. Goesse & Remmers. On May 25th, 1882, ground was broken for the foundations, at a quarter before eleven o'clock A. M. Father Müller, the Rector of the Church, turned the first sod; following him, in succession, came Fathers Meredith, Distler and O'Shea. On June 1st, Father Meredith and Brother Giles undertook a collecting tour through the parish, but with indifferent success. But, "where there's a will there's a way," and the school was bound to come.

The corner-stone was laid on August 6th, and was made the occasion of a great demonstration. About 3,000 persons were present,



ST. ALPHONSUS' SCHOOL.

Very Rev. Provincial Jaeckel was the celebrant, assisted by Father Fridolin Luette, C. SS. R., as Deacon, and Father John, C. SS. R., as Sub-deacon. The sermon of the occasion was delivered by Rev. Father Louis Cook before the ceremonies began. Besides the Fathers of the Community there were present Rev. R. Meyer, S. J., President of the College; Fathers O'Neill and Daly, of Carondelet; Bonacum, of Holy Name, and Kahner, of St. Augustine. Bishop Ryan was absent from home, but sent a letter of regrets. Mr. Boonshine, the contractor of stone work, and Mr. Goesse, the builder, were present and put the corner-stone in position on the southwest corner of the building.

In the box which was placed under the stone the following articles were deposited:

1st. A document on parchment with the names of Pope Leo XIII. and the reigning sovereigns, and the names of all the Fathers of the house on one side. On the reverse side of this parchment, which was two and a half feet by eighteen inches, were written the names of all those persons who contributed \$5.00 or more towards the erection of the school, about 425 in number.

2nd. Several copies of St. Louis morning papers *Republican and America*; several copies of religious weeklies, viz., *Herold des Glaubens*, *Katholische Volksbote*, of Chicago; *New York Freeman's Journal*, *New York Tablet*, *New Orleans Morning Star*; pictures of Our Lady of Perpetual Help, St. Alphonsus, Pope Leo XIII.; a statue of St. Joseph; an envelope containing the Names of all the Employes of the West End Post Office; a number of Coins, in value seventy-eight cents; several Medals of Our Lady of Perpetual Help, Immaculate Conception, Guardian Angel, etc.

On the front of the stone were inscribed the words:

"AUG. 6, A. D. 1882."

The Brass Band of Holy Trinity Parish discoursed sweet music at appropriate intervals. Work on the building was pushed forward without delay. One year elapsed before it was ready for occupancy. It is a three-story building with a solid stone foundation. The walls are brick throughout. The building contains two high, well-lighted corridors, which run through the length of the building. There are twelve class-rooms, 36 by 22 feet and 14 feet high. The large hall on the third floor, fully equipped with stage and seating accommodation, is 30 feet high, 120 feet long, 60 feet wide and capable of seating 1,000 persons. It is certainly one of the finest halls in the city of St. Louis. The entire building is heated by steam. The ventilation is perfect. Three of the

basement rooms have been nicely fitted up for the use of the parish Sodalities. The entire cost of the building was \$45,533. The dimensions of the building are as follows: Length 120 feet, width 60 feet. The brickwork was done by Mr. Wm. J. Baker, of Finney Avenue.

On August 24th, 1883, the Sisters of Notre Dame arrived and took possession of the new building, the scene of their future labors. Rooms for their use were fitted up in the building itself until such time as a fitting habitation could be provided.



REV. LOUIS COOK, C. SS. R.

Two days later the dedication of the new school to God and religion took place. Rev. Father Abbelon, the Director of the Notre Dame Sisters of Milwaukee, officiated at this ceremony, which took place in the afternoon, and the large crowd that had assembled to witness it, were treated to a fervent address in Father Cook's best style.

The solemn opening of the school occurred on September

2nd, 1883, with nearly 400 pupils. The organization and first management of it was entrusted to Father McLoughlin.

From its inception to the present moment nothing has been left undone to make the school a success. Many improvements, both in regard to physical comfort, perfection of curriculum and efficiency of teachers, have been made from time to time. To give every impartial critic an idea of the excellency and high standing of the school, it will only be necessary to mention, that a diploma and a blue ribbon were awarded to the classwork of our school by the World's Fair Educational Commission. Following Father McLoughlin, who first organized the school, the different Directors have been: Father Girardey, 1884, first half; Father Dodsworth, '84, '85, '86, '87; Father T. Clarke, from September, '87 to January, '88; Father Jos. Beil, from January, '88 to June, '90; Father T. P. Brown, from September, '90 to May, '93, when he became Rector; Father Geo. Hild for a short time in 1893; Father D. Mullane, from September, '93 to May, '94; Rev. Jos. Brandt, from September to December, '94. The present Director is Rev. E. Kennedy, who brings to the work experience gained in other fields of educational endeavor.

Many valuable improvements were made in the school property during Father Brown's directorship, notably the paving of the entire school yard at considerable cost. In 1892 a free scholarship was offered by Brother Paulian, the President of the Christian Brothers' College at Cote Brilliante, to be contested for by the members of the highest class of boys. This valuable prize was captured by Master Paul Finney.

Another notable and desirable improvement, which contributed not a little to the appearance of the school, house and church, was the substitution of a splendid new iron fence for the old board fence between the church and school, and also a fine granitoid pavement for the old soggy brick walk. This work was done under the direction of Father Jaekel, during the Rectorship of Father McLoughlin.

Owing to a lack of proper accommodation, the Sisters, on their arrival, had been compelled to take up their abode in the school building, where they were obliged to put up with many inconveniences. But the time had now come when a proper home could be provided for them. On Pentecost Monday, May 5th, 1885, ground was broken and excavations were begun for their new convent. A lot,

75 by 120 feet, situated on the northeast corner of Grand and Cook Avenues, north of the school, had been purchased from Mr. Garrison. A brick building of three stories, with stone basement, 47 by 60 feet, was immediately begun. The contract was given out to Messrs. Goesse & Remmers, the same who had built the school. The building cost \$10,100. The Sisters quietly took possession the first week of November, after a two years' weary wait.



CONVENT OF NOTRE DAME.

CHAPTER IX.

A CHRONOLOGICAL CHAPTER OF INTERESTING EVENTS.

DECORATION.

THE interior of the church, from the constant action of St. Louis smoke and dust, was sadly in need of a thorough renovation.

It was decided in the summer of 1887 to undertake the work. Fathers Brown and Clarke bravely undertook the ever humiliating, but meritorious duty of collecting funds. Their self-sacrifice was repaid by a corresponding generosity on the part of our parishioners and friends. The dingy appearance of the walls and columns, as well as the fretted roof, was a constant and eloquent appeal to all lovers of the house of God and the glory thereof.

After the inspection of several churches of note in different cities, Rev. B. Neithart, the presiding Rector of the Church, with the advice and consent of his counsel, advertised for bids on the work. Bids were promptly forthcoming. After examination and comparison the contract was given to W. Hofstede, of Detroit, Michigan, who bid \$1,800. The work began about August 3rd, 1887, and was finished in October. The regular services of the Church were curtailed during the time that the work was progressing, on account of the dense forest of scaffolding which had been erected. The last Mass on week days was offered up at 6:30 o'clock; after which the Most Blessed Sacrament was removed to the Fathers' private oratory, to be brought back each evening at 6 o'clock. The choir used the melodeon placed before the Sacred Heart Altar, and there sang their sweet strains "*in conspectu omnium.*" The Fathers preached twenty-minute sermons from the altar railing. The evening sermons were omitted altogether. All breathed a sigh of relief when the hideous scaffolding was carted away and the lovely church stood revealed in all its beauty.

PAPAL PARADE.

The occasion of the Golden Jubilee of the Pope's ordination drew from the Catholic World many expressions of fealty and devotion. St. Louis determined to signalize the event by a grand parade. Meetings were held, and "The Rock Church" parish was honored by having one of its members, Mr. Frank Gaiennie, chosen Grand Marshal for the occasion. Meetings were held in the school-hall, at which, in the beginning, but little enthusiasm was shown. But when



REV. B. A. NEITHART, C. SS. R.

the day came, Rosary Sunday, October 2nd, 1887, the young parish did itself honor by turning out over two hundred men and one hundred boys on foot, while thirty altar boys and fifty beautiful little girls, artistically arranged on floats, preceded by "The Rock Church Brass Band," and followed by the members of the Community in two barouches, created a veritable sensation along the route. The procession, which numbered 20,000 men and boys walking four abreast, occupied two hours in passing a given point, and marched for four hours

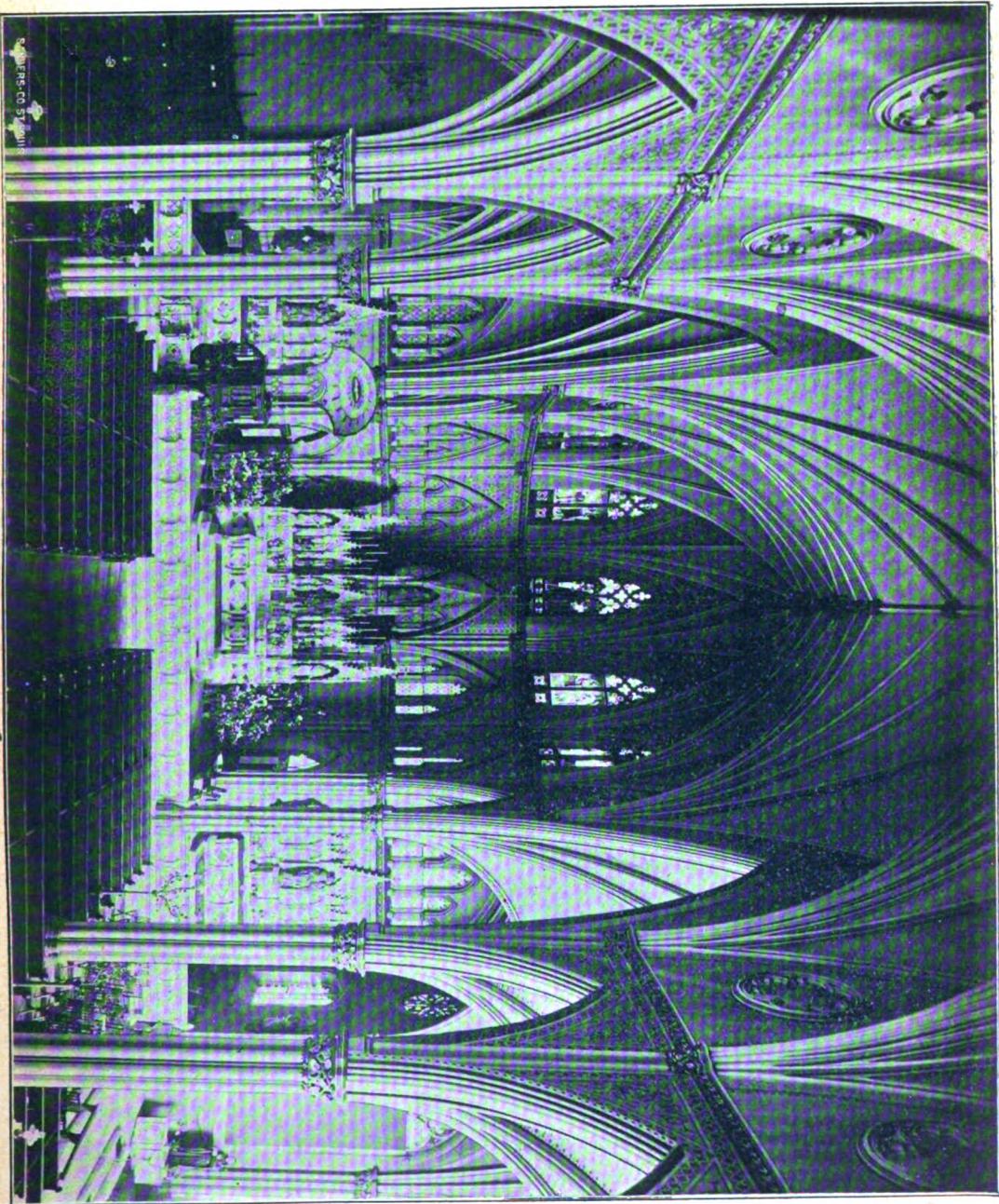
(from two to six P. M.), and was fully six miles long. Vicar-General Brady gave the Papal Blessing to the vast crowd. Judge Bakewell's address was interrupted by the rain.

NEW ALTARS.

A temporary altar of wood had done service in "The Rock Church" from the time of its dedication. Neither opportunity nor the necessary means presented themselves during all those years, to make a change in keeping with the church. During the autumn of 1887, a movement was put on foot to secure the necessary funds for the building of three altars. The Fathers attached to the church ardently wished, that the new altars be built of marble. A large sum of money would be required to accomplish this feat, but the motto of St. Louis is "Nothing impossible." Rev. B. A. Neithart, the Rector, gave every encouragement to the enterprise, and by word and work, contributed not a little to its fulfilment. Collections were taken up by different Fathers at various times.

From December 10th, to 12th, 1887, a Children's Kirmess was organized and successfully managed by Mrs. E. T. Farish, with the result of \$450. A second Kirmess, on a larger scale, was successfully conducted by Mrs. Farish, assisted by many other ladies of the parish, from November 28th, to December 3rd, 1888. This entertainment realized \$2,000. On Sunday, May 5th, 1889, Most Rev. Wm. Gross, Archbishop of Oregon City, preached in "The Rock Church" at High Mass. On the same evening, under the auspices of Branch 447, Catholic Knights of America, he gave an eloquent and most interesting lecture in the Music Hall of the Exposition Building, before a cultured and appreciative audience. He lectured on the subject: "A Phase in Woman's History." A snug sum was realized by this lecture, which, together with the money obtained by former entertainments, collections and private donations, was a sufficient guarantee, that the altars could be easily paid for without debt. In the meantime, Father Neithart had devoted considerable time and study to the subject, and neglected no opportunity to see, and examine altars of note, in different churches.

On January 30th, 1889, plans were submitted by Mr. Peter Theis, of New York City (the same that had built the altars in the new Chapel at Maryville), which proved satisfactory. One of Vriely's



INTERIOR OF ST. ALPHONUS' CHURCH.

Gothic designs was selected, and the altar thirty-two feet in height and eighteen feet in width, cost \$6,000 in New York City, exclusive of foundation, pradella, safe, statues and transportation. The estimate for each of the side altars was \$2,000, making the total expense about \$11,000. The work of building was begun about the 1st, of July, 1889, and lasted about two and one-half months. The work of collecting had covered a period of two years, but at last towards the middle of September, 1889, the altars stood ready for the "clean oblation," the "Lamb without blemish," "who taketh away the sins of



VERY REV. WM. LOWEKAMP, C. SS. R.

the world." On Sunday, September 15th, the new altars were solemnly blessed at 10:30 o'clock, A. M., by Very Rev. Wm. Lowekamp, Provincial, who then sang the first Mass at the new High Altar. He was assisted by Fathers Beil and Essing. "Altars" was the subject of a most interesting and instructive discourse delivered by Rev. Father Neithart. During the course of his sermon, the Rev. Father warmly thanked all who had in any way contributed to place

so fitting and magnificent a decoration in the church." The choir, always "*par excellence*," never sang more charmingly than on this occasion, and the already exquisite music was enhanced by the sweet tones evoked from the saxophone and cornet, by such artists as Lefebre, Bellstedt and Shannon of Gilmore's Band.



ST. JOSEPH'S ALTAR.

From High Mass until evening service, all were permitted to enter the open sanctuary and feast their eyes and souls on the artistic work.

The solemn consecration of the Altars took place on Sunday,

November 24th, 1889. Rt. Rev. Richard Scannell, Bishop of Concordia, Kansas, assisted by two Franciscan Fathers, as Deacon and Sub-deacon, and by Father Neithart as Thuriferarius, consecrated the Side Altars, beginning the ceremony at 8:30 o'clock. Right Rev. John Hennessy, Bishop of Wichita, Kansas, began at the same hour to con-



SACRED HEART ALTAR.

secate the High Altar. He was assisted by Father Beil as Deacon and Shaw as Sub-deacon, with Father Essing, Thuriferarius and Father Brown, Master of Ceremonies. The assistant priest during the pontifical High Mass which followed was Father Bond.

Despite the falling rain a large congregation was in attendance. The full choir sang Goirza's Mass, Mr. Louis Dubuque presiding at the organ for the first time, on Sunday, in "The Rock Church." In the evening Father McDonald, of St. Lawrence O'Toole's Church, delivered the sermon. He congratulated the congregation on having brought to completion, a work, not only an ornament to "The Rock Church," and St. Louis, but one which is a credit to Catholicity in the West.

"I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth."

We mention with gratitude here that the beautiful Sacred Heart Altar is the personal gift of Miss Mary Cummiskey, in memory of her deceased mother. The handsomely inscribed and decorated marble slab appended to the wall at the Epistle side of this Altar, bears the following inscription :

"Altar of the Sacred Heart, erected in memory of Olivia C. Cummiskey,
by her daughter, Mary O. Cummiskey, September 11th, 1889.
Requiescat in pace."

MARBLE RAILING.

A marble altar railing now became a necessity, that proper harmony in the sanctuary might be secured. The contract for this work was given to the St. Louis firm of Conradi & Schrader. The stipulated cost of the marble steps and railing was \$2,690. The work began on May 19th, 1890, and was not completed until June 14th. The gates were not finished and placed in position until the 19th of September. The railing is certainly a work of skill and evinces rare taste. It will shed lustre alike on its author and on the Church.

SILVER JUBILEE.

The Silver Jubilee of the corner-stone laying of "The Rock Church" was modestly celebrated on Sunday, November 6th, 1892. Twenty-five years of prosperity and consoling labor had rolled by since the corner-stone was placed in position. It was thought fitting to confine the jubilation, which such occasions inspire, to a spiritual celebration. Consequently Rev. Nicholas Jaeckel, Rector of the Church, chanted a solemn Mass of thanksgiving to God for all the temporal and spiritual favors which during that period He had heaped upon our Community and those under our spiritual care. Twenty-five

little girls, arrayed in spotless white, and decorated in accordance with the celebration, formed a semicircle in the sanctuary during the Mass. Their faultless behavior, reverent demeanor, childish beauty and innocence, formed a proper setting for a celebration which was altogether spiritual. The sermon of the occasion was preached by Most Rev. Wm. Gross, Archbishop of Oregon City.

GOLDEN JUBILEE.

An event similar in character was the celebration of the "Golden Jubilee" of the priesthood of Rev. Egidius Smulders, C. SS. R., which took place on September 10th, 1893. Father Smulders was one of that chosen band who laid the foundations of Redemptorist work in St. Louis. He had spent considerable time in missionary labor in and around St. Louis. Although stationed at the time in Detroit, Mich., the Rector of the Church invited Father Smulders to celebrate this interesting event in "The Rock Church." The invitation was graciously accepted.

The ceremonies on this occasion were carried out with that religious splendor and exactness characteristic of all Redemptorist churches.

A procession through the grounds, consisting of the male societies attached to the Church: The Married Men's Sodality, the Young Men's Sodality, the Catholic Knights of America, the St. Vincent de Paul Conference, together with fifty little boys and fifty little girls, tastefully and becomingly attired for the occasion, preceded the Solemn High Mass. The venerable jubilarian, who astonished all by the vigor and sprightliness with which he performed the sacred functions, as well as by his stentorian voice, which had so often painted to hardened sinners the rigors of the divine justice, and to the penitent the sweetness of God's mercy, was assisted by Very Rev. Father Joseph Schwarz, Provincial, as Deacon, and by Very Rev. John Lowekamp, Rector of Annapolis, Md., as Sub-deacon. Very Rev. Father B. Neithart, Rector of the Preparatory College at Windsor Springs, sketched the life and character of the celebrant in a most interesting sermon. Many guests had come from distant places, to give honor and tender congratulations to the veteran Redemptorist. There were present on that occasion in the sanctuary Fathers Joseph Firle and B.

Klaphake, of New Orleans; Herz and Weber, of Chicago; Distler, of Detroit; Neithart and Lowekamp, of Windsor Springs; Nicholas Firle and Father Peter, of Baltimore; Rossback, of Quebec; Wayrich, of Rochester; Sigl and Tewes, of New York; Frawley, of Boston; Jno. Lowekamp, of Annapolis: of the city clergy, Very Rev. Vicar-General Mühlsepen; Chancellor Van der Sanden; Walsh, of St. Bridget's; Connolly, of St. Teresa's; Fenlon, of the Visitation; Raymond, of the Passionists; two Christian Brothers, and the members of our own Community.



VERY REV. JOSEPH M. SCHWARZ, C. SS. R.

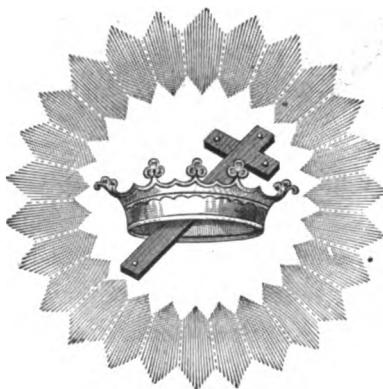
On Monday evening, September 11th, at eight o'clock, a complimentary musical and literary entertainment was given, which proved most enjoyable. The Reception Committee, Messrs. Alex. Gignoux, Jno. O'Boyle, Frank Gaiennie, Geo. Murphy, J. W. Jones, Jno. Hannon, W. J. Sporing, Jno. O'Hearn, Jos. Hackman, Jno. B. Denvir, Jno. R. Cooke, W. J. Riley, H. W. Wells, H. W. Degnan and Wm. Jenkins, managed the affair to the satisfaction of all. The high character of the entertainment can be readily conjectured when it is known that our

best amateur talent contributed—the members of "The Rock Church" Choir, Dr. H. C. Harkins, R. A. Bacon, Jno. J. Cahill, Misses Therese Chambers, Jessie Joel and the Misses Guyre.

Rev. D. Mullane, in the name of "The Rock Church" Sanctuary Society, presented Father Smulders with a magnificent set of vestments, the handiwork of the Sewing Circle. A feeling response of thanks and interesting reminiscences was made by the happy recipient.

On' the day following Father Smulders' Golden Jubilee celebration, a notable gathering took place in the Redemptorist Convent attached to "The Rock Church," viz., the Provincial Chapter of the St. Louis Province. The object of the chapter was the selection of delegates to represent the Province at the General Chapter to be convened in Rome February 25th, 1894. Besides Very Rev. Provincial Schwarz, who was a delegate ex-officio, this distinguished honor was conferred upon Rev. Thos. P. Brown, Rector of "The Rock Church," and Rev. Jas. Karicher, Professor of Moral Theology at Kansas City.

The Fathers left about the beginning of the year and returned about the beginning of May, Father Rector reaching St. Louis on the evening of May 9th. They spent eight weeks in Rome, where much important business was transacted for the good of the Order.



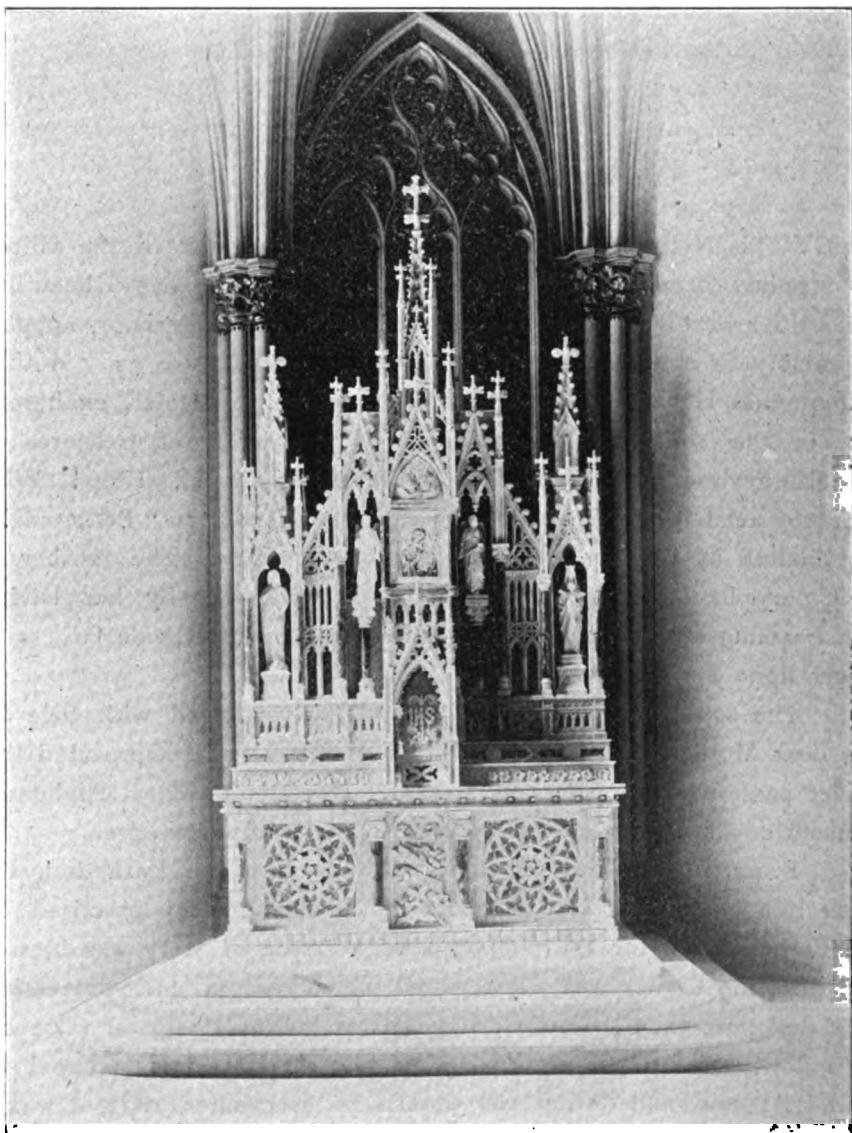
CHAPTER X.

OUR LADY'S SHRINE.

DEVOTION to the Blessed Mother of God is one of the salient points in a true Catholic life. Among the many beautiful titles bestowed upon the Blessed Virgin, none, perhaps, appeals so forcibly to our poor, fallen and weak human nature as "Mother of Perpetual Help." Mother! What a wealth of tender, exuberant love in the word! When we hear it uttered, what treasures of unselfish devotion are conjured up in the imagination! Help! Who does not need it? Who can despise it or reject it? "Perpetual!" Not limited by time or place, by age or condition. The Mother of God, panoplied with the power bestowed upon her by her Divine Son, beaming with love and compassion, scatters the divine largess of graces upon her needy children.

The soul of Alphonsus de Liguori fairly glowed with love for this dear Mother. Mary, the "Mother of fair love" reciprocated this tender passion of her son and servant. Devotion to Mary, Alphonsus transmitted as a priceless inheritance to his spiritual children.

From the first day of their entrance into the Cathedral, the veneration of God's Holy Mother was inculcated and practised by the Fathers. On the 1st of May, 1867, a statue of Mary was blessed and devotion to her was inaugurated by a sermon and procession. This devotion, thus so happily begun, was but a presage of what was to follow. The little seed sprouted in the temporary Chapel on Grand Avenue, and during the month of December, 1873, it waxed into a goodly tree, striking deep roots, spreading its branches far and wide, and as the years rolled on, put forth its fair blossoms, distilling heavenly perfumes, and at last, producing plentiful stores of delicious fruit. On December 7th, 1873, a Triduum was opened in "The Rock Church," preparatory to the Blessing of the Altar and Picture of "Our Lady of Perpetual Help."



SHRINE OF OUR LADY OF PERPETUAL HELP.

Before speaking of the growth and development of this devotion in "The Rock Church," a few words concerning the original picture will not be out of place.

THE PICTURE.

The original picture painted on gold ground, is the work of a devout and skillful master. The best judges concede that it must have been painted in the 13th or 14th century, in the East, as its Grecian or Byzantine style plainly shows. The Blessed Mother, in half-figure, has her child on her left arm, and in her right hand, she holds the hand of her Divine Infant. Her beautiful eyes are directed towards the beholder with an expression of tender reproach, and speak eloquently of her great anguish at the sufferings of her Son. On either side of her head are four Greek letters, which stand for the words "Mother of God."

The Divine Infant is in full figure. On his head is a crown. He wears sandals, one of which is fastened to his left foot, the other hangs loose from the right. Over his left shoulder are the Greek letters signifying "Jesus Christ." He clasps his mother's right hand in both his own, as though seeking protection from the instrument of his Passion, presented to him by the two angels at his side. The Angel on the right, over whom are to be seen in Greek the initials of the name of "Michael the Archangel," presents to the Holy Child, the Lance, the Reed and the Sponge of his future Passion, while the Angel on the left holds up before his gaze four nails and a cross, with two beams, as well as the tablet of the inscription; over him are the initials in Greek of "Gabriel the Archangel." The drapery of the picture is exquisite.

HISTORY OF THE PICTURE.

The original picture, just described, was venerated for many years in the Island of Crete (now called Candia), when upon an invasion by the Turks, about 400 years ago, it was taken away by a pious merchant of that Island to escape profanation. Having been the means of enlisting the power of the Mother of God during a violent storm which occurred on the voyage, a landing was finally made at Ostia, near Rome. At Rome, by a clear manifesta-

tion of God's will, the picture was to remain. The pious merchant, falling grievously ill, and feeling death's approach, summoned his host and friend, and exacting from him a strict promise that he would have the picture set up for veneration in one of the churches of Rome, he confided the precious treasure to his care, and then breathed his last. Now become manifest the wondrous ways of God. The wife of the man who had the holy picture confided to him, conceiving a strong natural affection for the Madonna, deaf to her husband's representations, finally prevailed upon him to disregard his promise and retain the picture. Three different times the Blessed Mother appeared in a dream to the unhappy man to remind him of his obligation. Affrighted, he related these occurrences to his wife, who only laughed at his credulity. A fourth time Our Blessed Lady appeared, and said to him in a tone of great severity: "I have now warned thee three times, but in vain,—I see there is no other means of leaving thy house, than that thou be first carried out of it." Very soon after the man died.

The husband's death seems to have been no warning to the obstinate widow. A new warning was at hand. One day her daughter, a young innocent girl, came running to her, saying: "Mother, I have just seen, in our house, oh, such a beautiful Lady, who said to me, 'Go tell your mother and your grandfather that the 'Mother of Perpetual Help' (for the Blessed Virgin gave herself this sweet title) 'wishes her picture to be set up for public veneration in one of the churches in Rome.'" The mother, deeply moved, was about to comply. But a wicked woman of the neighborhood, hearing of the mother's determination, violently opposed the plan, and at the same time insulted and blasphemed Our Blessed Lady. Instant retribution followed. She was stricken down with mortal illness, but repentant and confessing her crime, was permitted to touch the holy picture, when she was instantly cured. The evident miracle conquered the widow's obstinacy. But now the question presented itself: "To which of the three hundred churches of Rome shall the picture be given?" Our Blessed Lady herself graciously deigned to answer this question, by appearing a second time to the child and saying to her: "I desire to have my home between my beloved Church of St. Mary Major, and that of my dear adopted son John (St. John Lateran)." Between these two Basilicas stood the Church of St. Matthew, at that time in

charge of the religious of the Augustinian Order. To the Prior, then, of these religious the Picture was given.

On March 27th, 1499, by a triumphant procession through the streets of Rome, the picture was solemnly installed over the High Altar of the Church of St. Matthew, where, for three hundred years it was the fruitful source of numberless graces and favors to the Romans and their neighbors. In the year 1600, a Roman historian writes: "In the Church of St. Matthew is a picture of the Blessed Virgin, which, from the numbers of miracles wrought and the countless graces received, well merits to be regarded as MIRACULOUS.

During the French occupation of Rome (1809—1814) the Church of St. Matthew was demolished by order of the usurping government; compelling the Augustinian Fathers to abandon their monastery. On removing to the Church of Santa Maria, in Posterula, they took with them the miraculous picture but no longer exposed it for public veneration, dreading sacrilegious profanation. One by one the older members of the Community, who had known the Church of St. Matthew in happier days, passed away. In the year 1846, however, two persons were praying in the oratory of the Augustinian Monastery of Santa Maria, in Posterula, one an old man of more than seventy years, the other a youth. Suddenly the old man, pointing out to the youth this long-forgotten picture of the Madonna of Perpetual Help, on the wall of the oratory, said impressively, "This picture was formerly held in great veneration in the Church of St. Matthew, and every year a feast was celebrated in its honor." The speaker was an Augustinian Brother, Orsette by name, the last survivor of the Community of St. Matthew. The youth, Michael Marchi by name, looked attentively at the picture, but attached no great importance to the old Brother's words. Towards the close of his life, Brother Orsette, now almost blind, took great pleasure in conversing with young Marchi of his dear Madonna, her glory and the magnificent feasts of former days. He would sometimes say, with great earnestness and in a mysterious way, "You understand, Michael, that the Madonna, so long venerated in St. Matthew's is the one you see here in the chapel. Mind, don't forget it," adding, "I tell you, Michael, this is certain. Do you hear me? Do you understand what I say? Oh, how many miracles this picture has wrought! Oh, it was indeed miraculous!" The young Marchi listened and "kept all these things in his heart."

Not long after the death of Orsette (1853), Pope Pius IX. ordered the Superior-General of the Redemptorists to transfer the Central House of the Order from Naples to Rome; hence, the Redemptorists, in June, 1854, purchased, on the Esquiline, the Villa Caserta, an old Roman palace, in the garden of which were still visible some ruins of the Church of St. Matthew. The house was transformed into a monastery, and a new church was built close by, dedicated to St. Alphonsus, the founder of the Redemptorist Order. One of the Fathers of Villa Caserta, searching one day among some old books and manuscripts for historical information concerning the site on the Esquiline, discovered some valuable documents relating to the ruined Church of St. Matthew, and in particular to a Picture of Our Lady, famous for its many miracles. When he gave an account of what he had found out, one of the Fathers suddenly exclaimed, "I know where this miraculous Madonna is. I have seen it myself many a time, in the chapel of the Augustinians of Sancta Maria, in Postulula." The Father who thus spoke was none other than the youthful confidant of Brother Orsette, Michael Marchi, who had become a Redemptorist soon after the foundation of the Villa Caserta. He died there in January, 1886.

One Saturday, in February, 1863, Father Blosi, S. J., preaching on the glories of Mary, took for his subject the ancient and miraculous "Picture of Our Lady of Perpetual Help," recalling its past glory and how the Blessed Mother had made known her will, that the picture should be placed for veneration in a church situated between St. John Lateran and St. Mary Major. The Redemptorists were deeply impressed when they heard of this sermon, for many providential circumstances pointed clearly to their own Church of St. Alphonsus as the new sanctuary chosen by Our Lady of Perpetual Help. The Very Rev. Father Mauron having waited two years longer and after many prayers offered to ascertain God's will, on December 11th, 1865, had an audience with Pope Pius the IXth, in which he presented a supplication, that His Holiness would deign to grant to the Congregation of the Most Holy Redeemer the possession of that venerable picture. Pius IX. gladly signed the petition, and January 19th, 1866, after a banishment of sixty years, Our Lady of Perpetual Help was again brought back to a sanctuary between St. Mary Major and St. John Lateran.

On April 26th, the Feast of Our Lady of Good Counsel, and

of St. Cletus, the Pope, who first built the Church of St. Matthew, the holy picture was carried in solemn procession through decorated streets, amid the acclamations of more than 20,000 people, to its place in the Church of St. Alphonsus.

During the Triduum more than 50,000 persons came to honor the sacred picture. Again, as in 1499, Mary strewed her path with graces and miracles. On May 5th, Pius IX. himself came to honor the Madonna. He had already placed a copy of the original picture in his Chapel.

The Chapter of St. Peter at Rome has the custom of crowning with a golden diadem the most illustrious and venerated pictures of the Madonna. On the Sunday preceding the Feast of St. John Baptist, the Dean of the Chapter confided the crown to the Most Rev. Father-General of the Redemptorists, after receiving from him an oath, that it would always remain over the picture. Mass and the ceremony of coronation followed, whilst outside the roaring of cannon and the pealing of bells announced, that the Picture of Our Lady of Perpetual Help was numbered among those worthy of the title *miraculous*.

The beneficent action of miraculous pictures is generally confined within certain limits, and does not extend beyond the shrine where the original picture is venerated, but not so in regard to Our Lady of Perpetual Help. Her sweet influence extends wherever this devotion is practised.

The devotion to Our Lady of Perpetual Help soon spread throughout the Christian world. Exact copies of the beautiful picture were made, and a greater value was given them by the fact that they were touched to the original picture in Rome. Notwithstanding the unholy carpings of captious critics, there is nothing unreasonable in this practice. If we treasure a lock of hair of some dear departed one; if we stand with reverent mien in the apartment used by a saint of God, and there yield our soul to holy reveries; if we value at an unspeakable price a shred of the garment, or a tiny bone of God's heroes and heroines; if we kiss with reverent love those spots pressed by the Saviour's feet; why should we not place a special value upon that which has touched a wonder-working picture, made illustrious by God's holy Mother?

The hearts of the faithful of St. Louis were ready for this

new devotion to the Blessed Mother. Contributions poured in from all sides for the erection of a fitting shrine. The south transept was devoted to this purpose. A beautiful altar of wood, richly carved and decorated with suitable emblems and statues, was obtained from Munich. An iron railing was put up, and a rich chandelier hung before the picture. A Triduum was opened with a High Mass by Rev. Father Smulders on December 7th, 1873. At 3:30 P. M. of the same day the altar and picture were solemnly blessed by Very Rev. Joseph Helmpraecht, Provincial. After the blessing the picture was borne in solemn procession through the crowded church in the following order: Ushers, cross-bearer and acolytes; sodalities, bearing candles; the picture, borne by four little girls dressed in white; the clergy.

A rich harvest of graces was reaped during this Triduum, and the devotion, inaugurated under such happy auspices, has kept pace with the revolving years. Who shall number the spiritual and temporal favors and graces poured out with generous hands by our Blessed Lady upon her devout clients at this hallowed spot? Besides the weekly devotions, and the frequently recurring novenas preceding our Lady's feasts, special devotions were practised each year during the month of May. But the crowning event during this month was the grand procession, which generally took place on the afternoon of the first Sunday of May. Due announcement having been made, the church doors were thrown open at two o'clock, when the vast crowd surged in, and quickly all available space was occupied by the eager, but reverent congregation. At three o'clock one of the Fathers ascended the pulpit and delivered a short, but fervent discourse upon the dispositions requisite for taking part in such a procession. The choir, accompanied by the rich, solemn tones of the great organ, chanted a beautiful hymn in honor of Our Blessed Lady. The "*Magnificat*" was the signal for the entrance of the clergy, who, preceded by a full corps of altar boys, made their way to the altar of Our Lady of Perpetual Help, where everything had been diligently prepared by the sacristan for the solemn function. The altar itself, a perfect mass of flowers and foliage, the gifts of Mary's children, ablaze with lights, was a beautiful sight to behold. The central figure of all, the lovely picture, tastefully arranged upon a bier enwreathed with flowers, was incensed by the celebrant, when it was carefully and tenderly lifted upon the shoulders of eight young girls clad in spotless white, and the

signal having been given, the procession, led by the cross-bearer and acolytes, started down the aisle of the church. The school children came first, and difficult would be the task to depict the beauty of the spectacle presented by those intelligent little boys and girls clad in bright uniforms. The different societies attached to the Church followed, each preceded by its banner floating gaily in the May breeze. A group of little boys bore proudly along a statue of the "Child Jesus," while a similar group of little girls, with reverent and modest mien, carried the statue of "The Immaculate Conception." "Our Lady's Picture" followed, and immediately behind it the celebrant with the attendant clergy. The people came after the clergy. The entire procession was managed with consummate tact by the master of ceremonies, assisted by the ushers of the church, and a detail of picked men from the different societies. Through the beautiful grove, redolent of the perfumes of numberless flowers, and musical with the songs of birds; along the well-kept walks, lined on either side by lawns of bright green, fresh from Nature's laboratory, under the swaying trees but recently clothed in robes of marvelous texture by Spring's fairy touch, the procession moved majestically along, thrilled and inspired by the answering choruses of the well-trained children's voices, who chanted the praises of our Mother, in the tender words of the seraphic Faber. The solemn religious pageant closed with Benediction of the Most Blessed Sacrament.

When the "Marble Age" of "The Rock Church" had arrived it was but a natural consequence that Our Lady's Shrine would soon feel the thrill of the new life. No sooner was the marble railing in position than steps were taken to place our beloved picture in a setting which would truly become its beauty.

The great honor of accomplishing this task belongs to the "Married Ladies' Division of the Holy Family." Too much praise cannot be lavished upon them for the generosity, zeal and perseverance which these ladies brought to this work. A most elaborate plan, drawn by Mr. Joseph Conradi, of St. Louis, for the moderate price of \$4,000, was immediately approved and the contract given.

The work was begun in the church on June 2nd, 1893. A month was occupied in the work of building. On our Lady's Feast, that of the Visitation, July 2nd, the solemn consecration took place with all the ceremonies prescribed by the ritual of the Church.

Archbishop Gross, of Oregon City, was the consecrator. Rev. B. Neithart, C. SS. R., delivered an appropriate address. The two new windows placed in the transept to give additional light were donated, one by Miss Catherine Beehler, and the other by the Girls' Sodality. The handsome tiles in blue and white, which form the floor of the shrine, were the gift of the Young Ladies' Sodality.



MR. JOSEPH CONRADI.

CHAPTER XI.

THE BLESSED DEAD.

"Blessed are the dead who die in the Lord."

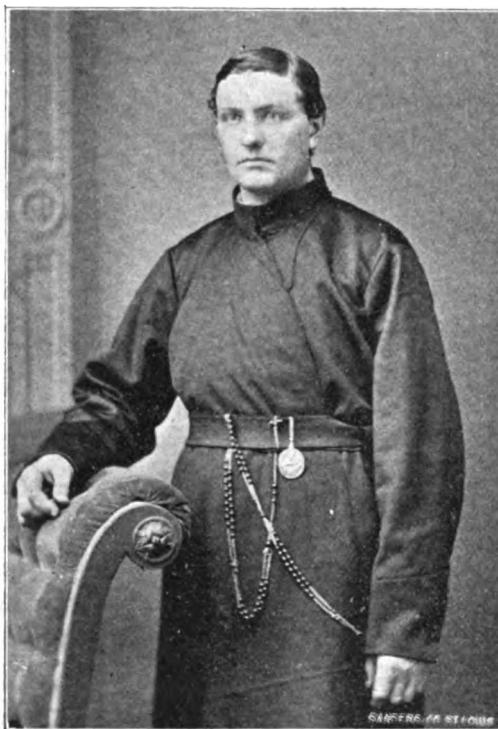
RELIGIOUS, more than others, are trained to look upon death as a happy release from earthly cares and sorrows; the entrance to our true and lasting country; that sleep from which we waken to eternal joys.

The first member of the Redemptorist Community to pass away in St. Louis, was the good, simple and humble Lay-Brother Christian. Born February 3, 1846, he made his vows in the Redemptorist Order September 1, 1871. But, suffering was to be the portion of the good Brother and his life, hidden from the world, was passed in union with his suffering Saviour. His peaceful, happy death, occurred August 3, 1880. He was buried in the shadow of the south wall of "The Rock Church," where a plain marble slab marks his last resting place.

Beside him lie the mortal remains of Brother Giles, well known to the people of St. Alphonsus' Parish for his genial good-nature and unwavering kindness. He was born in Hanover, Germany, March 1st, 1844. He became a candidate with the Redemptorists October 27th, 1867, and entered the Novitiate at Annapolis March 1st, 1869. Having completed his first novitiate, he was sent to New York, whence he came to St. Louis, arriving August 2nd, 1871. He pronounced his vows September 1st, 1872. From this time he devoted himself with tireless effort to fulfil exactly and punctually the duties of his holy calling. Prostrated by bronchial affection about the beginning of the year 1884, he shortly rallied, and, in spite of multiplying infirmities, continued at his post until the positive command of his physician obliged him to desist. Throughout his short illness he distinguished himself by his resignation, patience and humility. Fortified by all the Sacraments of God's Church, the faithful servant of Jesus Christ, deeply regretted by his religious brethren and a host of friends, who had admired and loved him

during life for his unassuming piety, quietly breathed his last on May 1st, 1884. His funeral took place on May 3d, at 9:30 o'clock A. M., when the Office for the Dead was recited, and at 10:15 a Solemn Requiem Mass was chanted by his brother Rev. Wm. Lowekamp, then Rector of the Redemptorist Church in Quebec, Canada.

On the morning of May 25th, 1891, Brother Charles, an old and valued member of our Community, passed away to a better life. He was born in Germany, on September 17th, 1824, and having emigrated



BRO. GILES, C. SS. R.

to America young, became a skillful carpenter. But leaving all things to follow Jesus Christ, he made the vows of religion in the Redemptorist Order July 22nd, 1861.

His life was spent in prayer, reading and work. He was an omnivorous reader, and from time to time would startle the Community at recreation by some wise remark, which showed, that he understood much of spiritual and theological doctrine, gleaned from the books in which he constantly foraged.

He was one of "Nature's noblemen," a plain, blunt man, as true as steel, perfectly reliable. He was buried on May 26th, after the usual Requiem Mass and Libera, in the cemetery of Windsor Spring, being the first one therein interred.

If it be true that "death loves a shining mark," this old saying was doubly verified in the death of Very Rev. James McLoughlin, Rector of St. Alphonsus' Church, who departed this life in St. Louis, January 18th, 1892.



VERY REV. JAMES MCLOUGHLIN, C. SS. R.

He was born on September 19th, 1850, in the beautiful little city of Providence, R. I., and after passing successfully through the schools of his native place, early developed a decided vocation for the religious priesthood.

His early training stood him in good stead, when he entered upon that long and rigid course necessary for the sacred calling which he had chosen. Under the careful instruction of wise masters, his mind and soul expanded with great rapidity, and his classical course having

been completed in the Redemptorist College at Baltimore, he was admitted to the novitiate which he made with fervor. He pronounced the vows which bound him irrevocably to God on the most beautiful of Mary's Feasts, the Immaculate Conception, December 8th, 1867. He entered upon his philosophical and theological course at the Redemptorist Scholasticate, Ilchester, Md., a romantic spot, about thirteen miles west of Baltimore. Here, surrounded by the beauties of nature, far from the din and restlessness of the world, in the midst of congenial companions, he grew to the full stature of the man and priest. His ordination to the sacred priesthood took place on May 20th, 1875.

After a short term of teaching in the Preparatory College at Ilchester, he was sent to St. Louis, where he began, in the year 1876, that most successful missionary career which was terminated only by his untimely death. For sixteen years, he was accompanied by Father Cook, who also greatly distinguished himself in the missionary field. Father McLoughlin preached missions through many States with phenomenal success. His kind, unassuming manner, together with the convincing force of his sermons, clothed in elegant English, made him vastly popular with pastor and people. This laborious vocation he pursued in spite of a decided weakness of the pulmonary organs which from time to time culminated in debilitating hemorrhages. June 7th, 1890, he was elevated to the dignity and responsibility of the rectorship of St. Alphonsus' Church; and in this capacity he was overtaken by his last, long and painful illness, and, finally, by death, on Monday, January 18th, 1892.

During his last illness he was affectionately attended by the members of the Community, and enjoyed the consolation of his brother Eugene's presence, who also assisted at his dying moments. His death, which took place at two P. M., was announced to the congregation by the tolling of the bell.

The funeral services took place at 9:30 A. M., on Thursday, January 21st, in the presence of a large congregation, many of whom had long known and admired the sterling qualities of the deceased.

The celebrant of the Solemn Requiem Mass was Rev. N. Jaeckel, C. SS. R., assisted by Rev. Jno. McGeough and Rev. Wm. O'Shea. Rev. Father Girardey, his former Professor, well acquainted with his religious career, preached a glowing panegyric of his life and virtues. There was a large representation of the city clergy.

The body of Father McLoughlin was interred in the little cemetery at St. Joseph's College, Windsor Spring, Mo., where, marked by a neat, but simple, white marble slab, it awaits the general resurrection.

Brother Frank, an oblate of the Congregation of the Most Holy Redeemer, breathed his last at the Alexian Brothers' Hospital, on September 14th, 1894. Owing to his advanced age—more than seventy years—and the utter helplessness of his condition, it was deemed advisable to place him where the best care possible could be provided. Racked with rheumatism he suffered for more than eleven months, before his merciful release from earthly pains came. He bore these pains in the spirit of faith, with remarkable patience. Consoled by the rites of Holy Church he breathed his chastened soul to God at 7:30 o'clock in the morning. He came to St. Louis, October 4th, 1870, and during twenty-four years was ever faithful in the performance of his various duties. A High Mass of Requiem was chanted over his remains on September 15th, at seven o'clock, after which the body was taken to Windsor Spring, for interment.

Brother Raphael followed him a week later. Afflicted for years with a painful and dangerous disease, he still endeavored to make himself as useful as possible to the Community. Having been given up several times by his physician, and the last Sacraments of the Church administered to him, he rallied again, showing a remarkable vitality. Yet, disease had taken a strong hold upon the old man and could not be shaken off. He lived to see "The Rock Church" Steeple completed, and during the long sultry summer days would sit under the shady trees telling his beads, and watch the steeple slowly mount higher and higher towards the blue heavens. When at last the great cross was swung into position and the noble chime rang out for the first time, the old man could say his "*Nunc Dimittis*," for he had watched since 1871 the growth and progress of "The Rock Church" which was most dear to his heart. His death took place on Saturday, September 22nd, the day consecrated to the Mother of God, at seven o'clock in the evening. For a whole week he was gradually dying, each breath leaving him weaker than the one preceding. His last moments were very peaceful and apparently painless. Retaining consciousness to the last, and sustained in his last moments by the Holy Sacraments, he expired surrounded by his religious brethren, who recited for him the consoling prayers of the Church. Brother Raphael's death was but the echo of

a life spent in and for God. He had obtained the priceless boon of perseverance in his holy vocation to the end. "One thing I have asked of the Lord: this will I seek, that I may dwell in the Lord's house all the days of my life."

Born March 29th, 1821, in Germany, he made his religious profession September 18, 1872, in St. Louis, where he remained until death.

The funeral services took place on Monday, September 24, 1894, at 8:15 o'clock. His body was then conveyed to Windsor Spring, where it was interred in the little cemetery with all the rites of the Church.

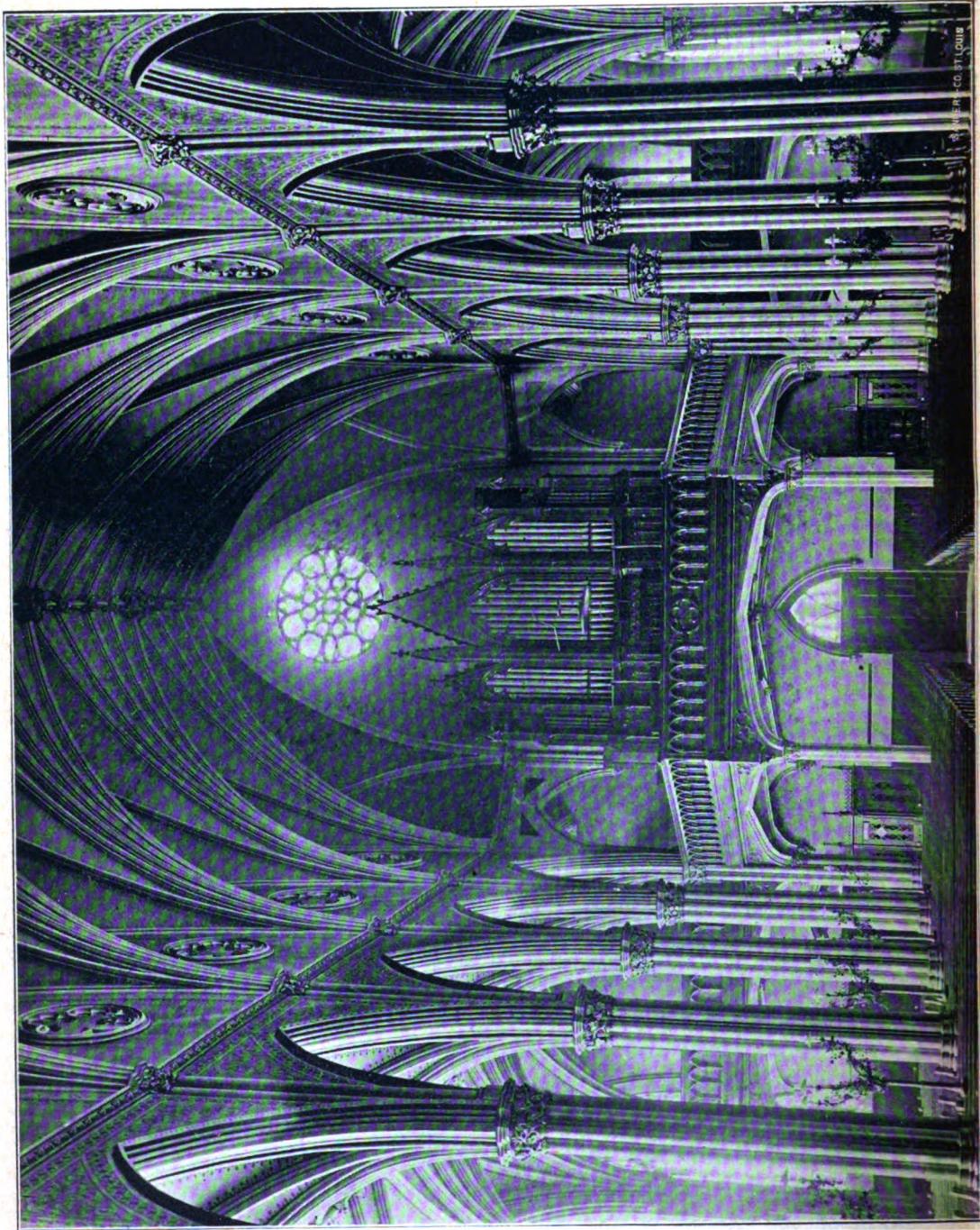


CHAPTER XII.

THE CHURCH.

THE Rock Church is built in that style architecturally known as the English Gothic. The walls are of stone throughout. Entering from the noble porch fronting on Grand Avenue, you pass through the main entrance into the vestibule, which is eleven feet in width. There are three doors leading into the three naves respectively. Upon entering one is struck by the beautiful devotional interior, perfect in every detail. The floor throughout is composed of tiles. There are three naves, the two side naves being eighteen feet six inches wide, and the middle nave, thirty-five feet six inches wide, making the extreme width of the church, seventy-two feet six inches. From the entrance of the church to the transepts, the naves are separated by two rows of most graceful Gothic columns, six in each row. Corresponding with these are columns standing against the outer walls, a semicircle of columns around the sanctuary and transepts. These, branching out from their respective capitals, send up seven ribs, which meet in most beautiful Gothic arches at the top of the nave. This produces a charming effect, giving an airy grace which is the peculiar characteristic of Gothic architecture.

The pews are of black walnut, capable of seating 1,200 persons. There are six large frosted windows on each side, which admit a superabundance of light. When these are replaced by the stained glass windows, which will be done some day, that "dim, mysterious light," so becoming to churches, will be the result. The traceries of these windows are all of different design. The Stations of the Cross, ranged around the walls of the church, are composition raised figures, richly framed and very handsome and devotional. The extreme length of the church is one hundred and sixty-one feet six inches. The height of the middle nave is sixty-two feet, the height of the side nave, thirty-five feet. The large panels in the middle nave, which



INTERIOR OF ST. ALPHEGE'S CHURCH, LOOKING TOWARDS THE GALLERY.

lie above the main columns and below the arches which branch out from them, are decorated in the centre by large Gothic rosettes.

The transepts, which are thirty feet in width by fifteen feet in depth and forty-five feet in height, contain—the one on the Epistle side of the church, the Altar of Our Lady of Perpetual Help; the one on the Gospel side, Father Meredith's Memorial Altar.

The sanctuary is reached by three marble steps, which extend the width of the church. It is thirty feet in depth, and the floor is of tiles.

THE ALTARS.

The High Altar, which naturally claims our first notice, is built of white Carara marble. It is thirty-two feet in height, and eighteen feet in width. The mensa, one solid slab of marble, is eleven feet six inches long and two feet two inches deep. There are two candle steps, eleven inches high by twelve inches deep.

The height of the reredos is fifteen feet three inches. The background of the panels consists of Indian and Mexican onyx, highly polished.

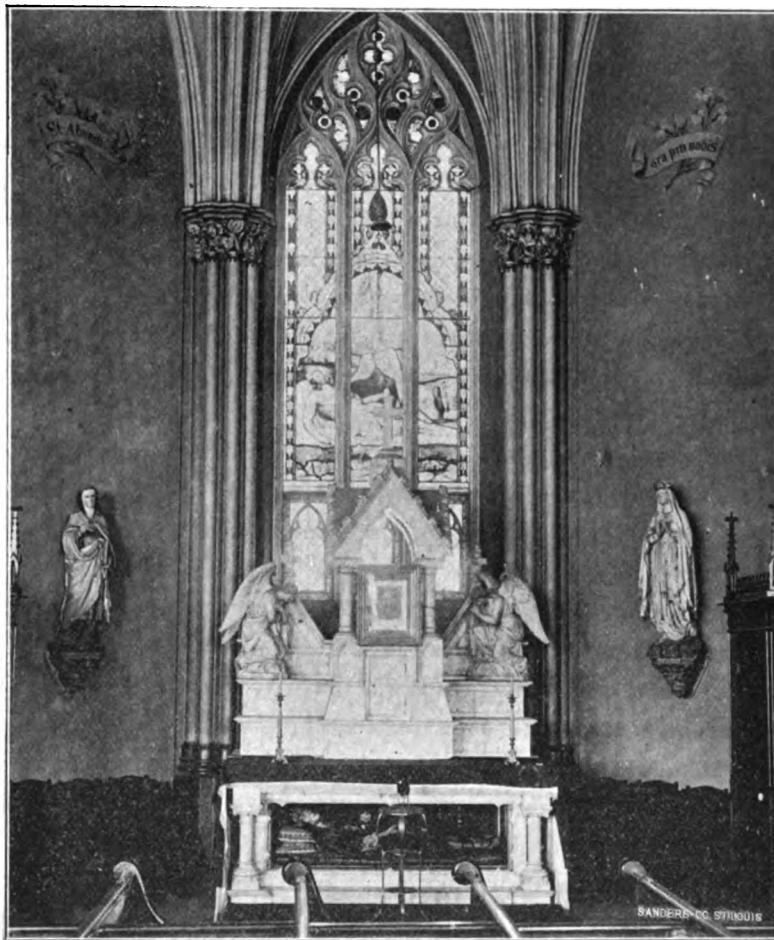
The columns supporting the mensa and the niches are of the same materials. The statues on the altar are St. Alphonsus, the patron of the Church, occupying the central niche above the tabernacle, and two angels occupying the side niches. These three statues are of composition material. There are two other statues of white marble, occupying niches on each side of the crucifix. In the middle panel below the mensa is the Redemptorist coat-of-arms in high relief.

The side altars are each ten feet nine inches wide. The length of the mensa is eight feet nine inches. There are three candle steps on each. The material of the background of the panels and the columns is African marble, highly polished.

The one on the Epistle side supports a life-size statue of St. Joseph. The one on the Gospel side, a life-size statue of the Sacred Heart of Jesus.

The Memorial Altar built by Mr. Pickel, of St. Louis, is built very plainly of white Carara marble. The height is twelve feet six inches, depth five feet nine inches. The length of the mensa, eight feet three inches. There are four columns supporting a canopy, all of marble. Beneath it repose the relics of St. Abundius, a Roman Martyr.

The Altar of Our Lady of Perpetual Help is a most beautiful and elaborate work. It is twenty-three feet high and nine feet long. Depth of mensa, two feet three inches. It is richly ornamented throughout. The door of the tabernacle and the statues of the two angels, and one of the Immaculate Conception, and one of the *Mater Admirabilis*, are cut out of the finest Italian statuary marble; also the two cherubs



ST. ABUNDIUS' ALTAR.

above our Lady's picture as well as the middle panel of the mensa. This marble, called seravezza, is the material also of all the ornaments, caps and sockets.

The columns and background of the panels are made of Indian, Arizona and Mexican prædrara onyx.

The "Leaves from the History" of our church would, indeed, be incomplete without a word about our splendid choir. If there is anything of which St. Alphonsus' parish may justly feel proud, it is the choir. Strangers visiting our city and attending Mass at our church, are often struck with astonishment at hearing such fine music rendered with such masterly precision. And when it is remembered that these ladies and gentlemen offer their valuable services solely for the glory of God, all will admit, that they are entitled to their full meed of praise. This excellent choir is under the able direction of Prof. Louis Dubuque, who also presides at the organ.



PROF. LOUIS DUBUQUE.

The Children's Choir, now under the care of the Sisters of Notre Dame, is a great attraction in "The Rock Church." It was organized many years ago by Mrs. Lilly Moore, then Miss Lilly Murphy.

The parishioners to-day remember with pleasure the care this good lady bestowed upon the training of the children's voices. Hail, rain, or shine, Miss Murphy was always at her post.

CHAPTER XIII.

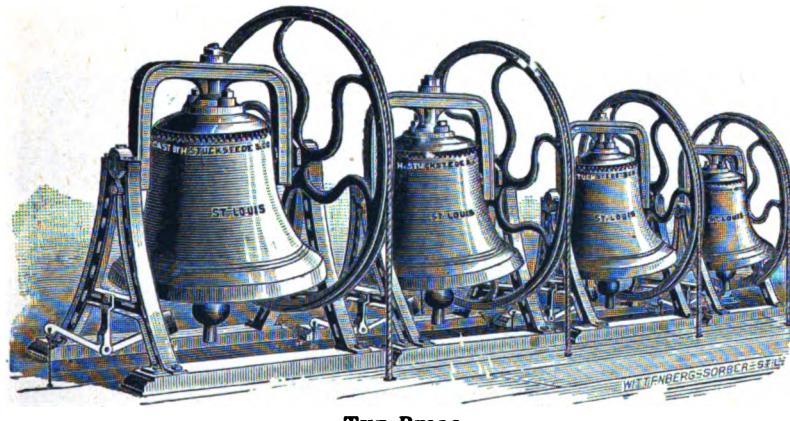
HOPES REALIZED.

ON the third Sunday after the Epiphany, January 22d, 1893, Rev. N. Jaeckel, the Rector of the Church, made the happy announcement at all the Masses that, after waiting so anxiously these many years, the spires of the church were to be built. The parishioners hailed this news with delight. The question asked by every one for the last fifteen years, "Why don't we build the steeple?" was now to be practically answered.

The Rev. Fathers immediately set out upon a tour of visitation of the parish, and notwithstanding the financial difficulties that affected the whole country, our people responded generously to the call made upon them. After the families had been visited and special subscriptions made, a systematic plan to continue the raising of funds was inaugurated in the summer of 1893. The parish was districted, and a gentleman assigned to each district. His duty was to call on the families in his district and solicit a subscription monthly. The gentlemen did noble work, and we deem it our duty here to mention their names. They were: Messrs. Peter Byrne, Alex. Gignoux, David Roden, John Cunningham, Maurice Maloney, Capt. Wm. Henry, Edward O'Brien, John Lyons, A. Ashoff, P. J. Cooney, James Lancaster, Louis Siedekum, John K. O'Hearn, Wm. J. Finnegan, Thomas Ronan and John Shine. The gentlemen were assisted in their work by Miss Lizzie Siedekum, Miss A. Tozer and Mrs. F. Wheatley.

The contract for building the spires was awarded to the firm of Schrader & Conradi, of this city, for \$27,000. The work will long stand as a memorial of the great ability of Mr. Joseph Conradi, who gave it his personal attention from the beginning to the end. On Easter Monday, 1894, the first stone of the steeple was placed in position, and from that time until the completion of the work in the early part of November, the noise of the stone-cutters

tools was heard incessantly throughout the busy days. The steeple is a pronounced success; the architectural beauty and exquisite workmanship have elicited praises on all sides. It is 237 feet high from the street to the top of the cross, the cross itself being seventeen feet long, and the copper ball around the foot of the cross four feet two inches in diameter. The church as it stands now in its purity of style and beauty of outline, is certainly a credit to the parishioners, and a monument of which the city of St. Louis may feel justly proud. The children of the parish will glory in this great undertaking accomplished by their parents, and may "The Rock Church" stand for generations in testimony of the love and devotion of the faithful congregation of St. Alphonsus.



THE BELLS.

The four new bells that now peal forth their pure and melodious notes to call our people to prayers and Mass, to announce the joyful feasts of the Church, and toll at the funeral obsequies of our dear departed ones, were all donated. The largest bell, weighing 4,000 lbs., is the gift of St. Alphonsus' Branch, 447, C. K. of A. This is called St. Alphonsus' Bell. The second largest, dedicated to St. Joseph, was given by the Married Men's Sodality of the Holy Family. Its weight is 2,400 lbs. The next bell, called St. Mary, in honor of the Mother of God, and which weighs 1,600 lbs., was donated by Mrs. Madeline Kerens Kenna. This is the Angelus Bell. The small bell, named St. Gabriel, weighing 900 lbs. was presented by Mr. and Mrs. R. F. Koster, in memory of their deceased daughter, Miss Lulu Koster.

After the completion of the spires the entire church front was washed down and newly pointed, so that one can scarcely notice where the old work stops and where the new begins. St. Alphonsus' Church, with its beautiful steeples and superb exterior and interior finish, holds a prominent place among the handsome churches of this country.



ST. ALPHONUS' CHURCH BEFORE THE ERECTION OF THE STEEPLES.

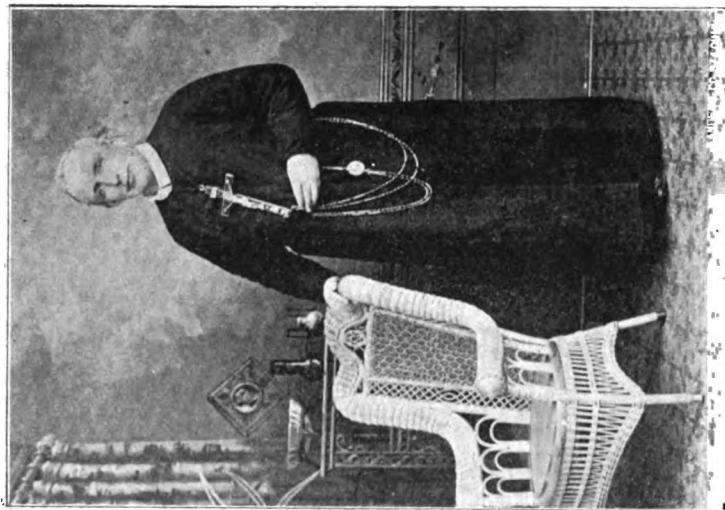
THE FATHERS NOW STATIONED AT "THE ROCK CHURCH."



REV. THOMAS P. BROWN, C. SS. R.



REV. JOSEPH A. BEIL, C. SS. R.



REV. JOHN B. NEU, C. SS. R.



REV. W. T. BOND, C. SS. R.



REV. EDWARD KENNEDY, C. SS. R.



REV. JOSEPH A. NEIMAN, C. SS. R.

CONFRATERNITIES OF ST. ALPHONSUS' CHURCH.

The following Societies are attached to our Church:

The Married Men of the Holy Family, The Married Ladies of the Holy Family, The Single Ladies of the Holy Family, The Sanctuary Society, The Young Men's Sodality, The Young Ladies' Sodality, The Boys' and Girls' Sodalities, the four last mentioned being under the protection and title of Our Lady of Perpetual Help. Then we have The St. Vincent de Paul Conference, The Catholic Knights of America, The Knights of Father Mathew, The Purgatorial Society, and lastly that grand association for the parish at large, The Apostleship of Prayer and League of the Sacred Heart. These societies, the most of which have been in existence for many years, have achieved immense good, and have been a constant source of edification. Confraternities bind the members of a parish in close unity, and strengthen the ties of Christian friendship. They are productive of the greatest blessings, both for the individual and for the Church. Let me exhort you who read this sketch, if you do not belong to any of the Societies in your Parish, to join one or more as soon as possible, and thus share the privileges and favors which Catholic Societies impart.

THE HOLY FAMILY is an old institution in our Church. Its object is to imbue its members with solid Christian principles and nourish them continually with the instructions necessary for their state of life. The conferences given to the Holy Family are especially adapted to this purpose.

THE SANCTUARY SOCIETY takes care of the Altar and provides it with everything necessary for the celebration of the Holy Sacrifice of the Mass. This Society makes all the vestments used in the church and also supplies cassocks and surplices for the altar boys. In their spare moments the members of the Sanctuary Society make garments for the deserving poor.

THE PURGATORIAN SOCIETY is established for the relief of the suffering souls. Mass is offered up every day for the intentions of the Purgatorial Society. "It is a holy and wholesome thought to pray for the dead." This is why our parishioners never forget to renew their membership in the Purgatorial Society every year.

The object of THE YOUNG MEN's and YOUNG LADIES' SODALITIES is to cultivate a truly religious spirit among our young people. These



MASTER THOMAS BLONG.

OF THE BOYS' SODALITY.

MASTER FRANK GORRY.

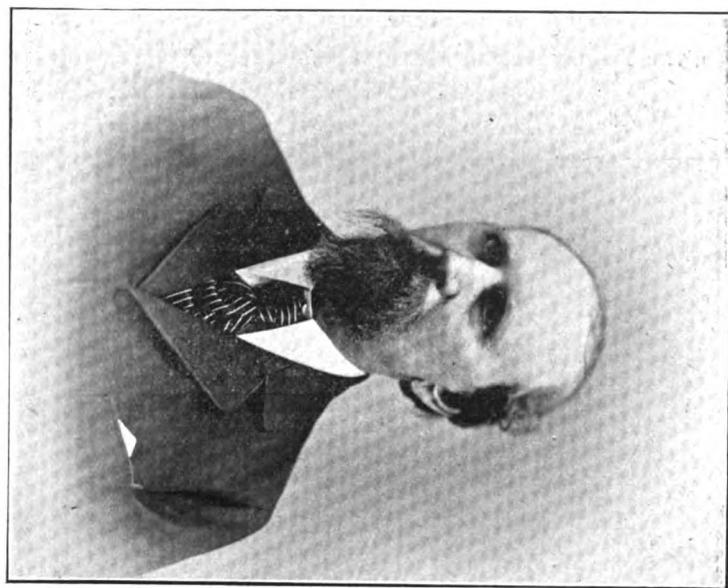




MISS MARIE DALY.
PRESIDENT AND VICE-PRESIDENT OF THE GIRLS' SODALITY.



MISS GENEVIEVE KEANE.
PRESIDENT AND VICE-PRESIDENT OF THE GIRLS' SODALITY.

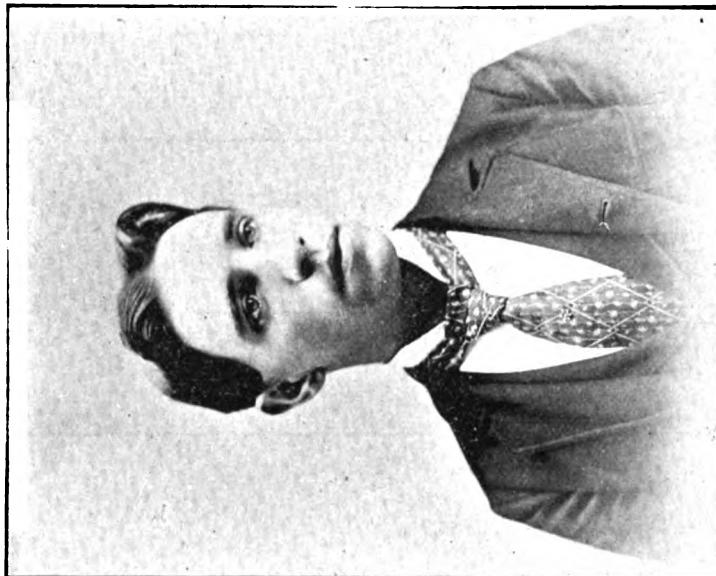


Mr. RICHARD F. KOSTER,
PRESIDENT OF THE MARRIED MEN'S CONFRATERNITY
OF THE HOLY FAMILY.



MR. THOMAS SMITH,
PRESIDENT OF THE THE YOUNG MEN'S SODALITY.

Sodalities have fine and well-stocked libraries. The members meet for conference every month and receive Holy Communion in a body each month, the Young Men on the first Sunday, and the Young Ladies on the



MR. JAMES D. DOCKERY,
SECRETARY OF THE YOUNG MEN'S SODALITY.



MR. JAMES FORTUNE,
VICE-PRESIDENT OF THE YOUNG MEN'S SODALITY.

fourth Sunday of the month. The Young Ladies' Sodality was established by Rev. Wm. Bond, C. SS. R., under whose painstaking management it has continued to flourish.

MISS ANNIE TOZER.
OFFICERS OF THE YOUNG LADIES' SODALITY.

MISS LAURA BRADY.





Miss MABEL LAWLER.

OFFICERS OF THE YOUNG LADIES' SODALITY.



Miss ELLA SCOTT.

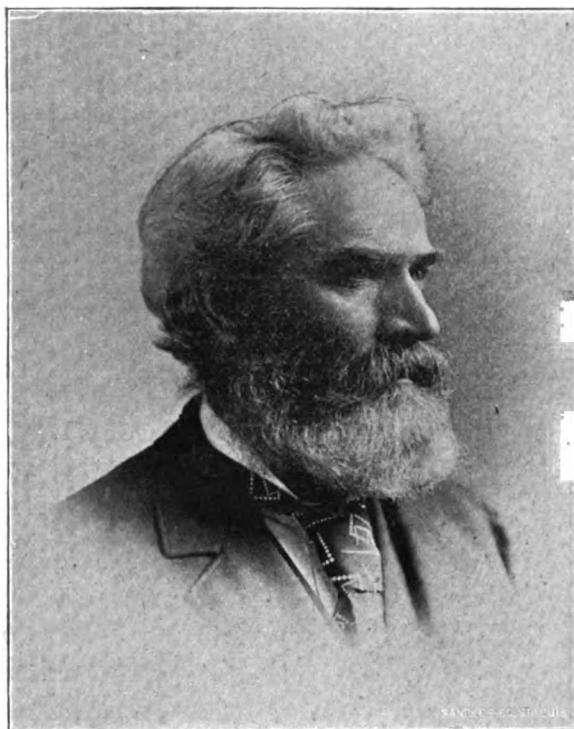
Since the establishment of St. Alphonsus' Conference of the St. Vincent de Paul Society, most substantial and beneficial results have followed. Through the members of this truly noble society the deserving poor are relieved. Many poor families are cared for, and while ministering to the temporal wants of the needy, many kind words of encouragement are spoken to them by the Brothers



MR. JOHN B. DENVIR, PRESIDENT OF ST. VINCENT DE PAUL'S CONFERENCE.

of St. Vincent de Paul. Through these charitable gentlemen numbers of men find employment and are put in a position to help themselves. The St. Vincent de Paul Conference of this Parish is under the able presidency of Mr. John B. Denvir. May God continue to bless the good work.

The KNIGHTS OF FATHER MATHEW and THE CATHOLIC KNIGHTS OF AMERICA possess advantages that are well known, and we heartily recommend these societies to the gentlemen of the Parish. (For further particulars regarding the C. K. of A., see advertisement on page 128.



MR. WM. KEANE, PRESIDENT OF ST. ALPHONSUS' BRANCH, NO. 447, C. K. OF A.

THE APOSTLESHIP OF PRAYER AND LEAGUE OF THE SACRED HEART is by far the most widespread association in the Parish. Although in existence only a short while, it has a membership of 1,473 and there are 65 Promoters. It is most gratifying on the first Friday of the month to see hundreds approaching Holy Communion. On the eve of the first Friday the Fathers are kept busy in the confessional from three o'clock in the afternoon until ten o'clock at night. We hope in the course of time to enroll every member of the Parish in the League of the Sacred Heart. The public meeting of the League is held on the first Friday of the month, at eight o'clock in the evening.

CHAPTER XIV.

THE CROSS.

THE following is a verbatim report of the Cross-Raising, printed in the *St. Louis Republic*, Tuesday, September 4th, 1894:

"TO THE TOP OF THE STEEPLE."

CROSS OF THE ROCK CHURCH RAISED 237 FEET.

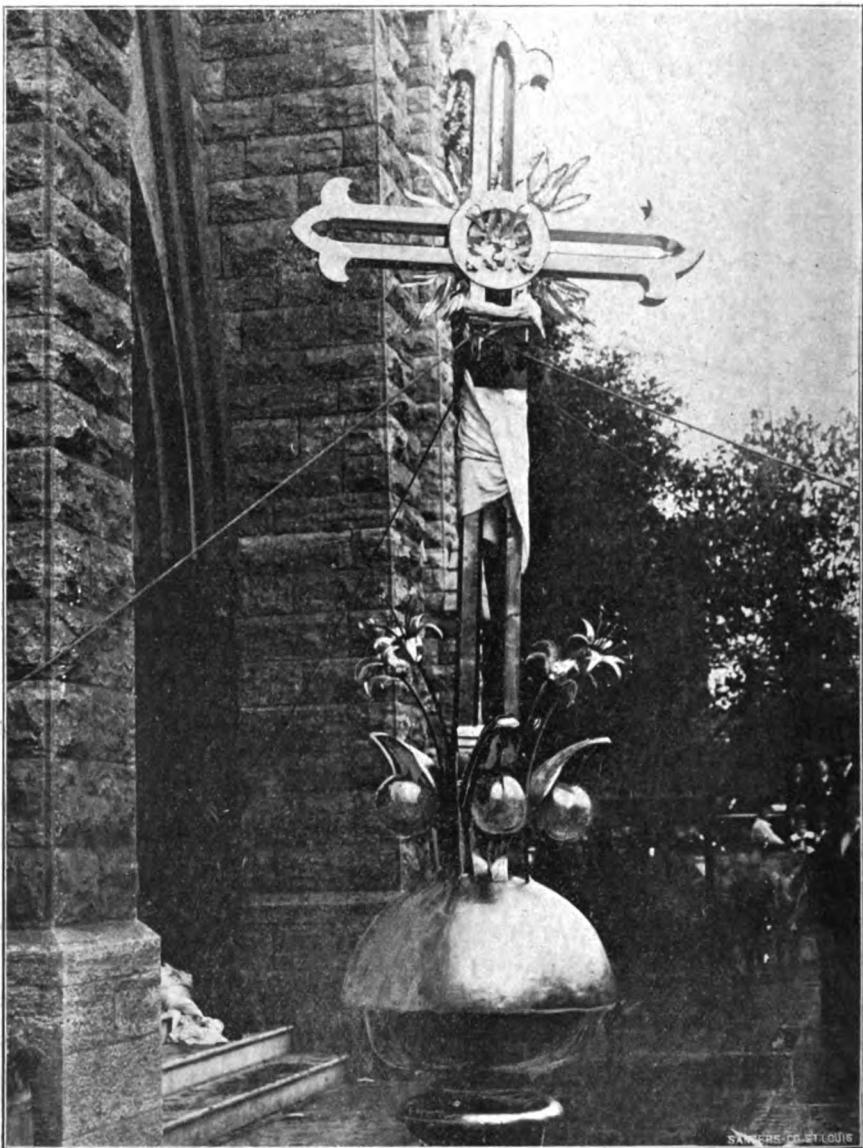
HUNDREDS WATCH THE COPPER SYMBOL AS IT TRAVELS UP THE HIGHEST SCAFFOLD EVER ERECTED HERE, AS THE CHILDREN CHANT THE "TE DEUM," AND THE NEW PEAL OF BELLS SOUND THE FIRST NOTES.

The great copper cross of St. Alphonsus' "Rock" Church was raised to the top of the main spire yesterday afternoon amid the ringing of bells and the chanting of the "Te Deum." Up to the top of the 245-foot scaffold it was carried and then slipped into place as the children sang.

The cross is nineteen feet high and is made of two pieces of iron, which were plated with copper, polished and gilded, and weighs 1,500 pounds. It rests in a copper ball thirteen feet in circumference. The ball is surmounted with Gothic ornaments and decorated with silver lilies. The cross was blessed after vespers Sunday, and yesterday was placed at the foot of the great derrick.

Shortly before three o'clock the children filed out of the school and stood around the mass of machinery that was to lift the cross. The derrick is said to be the longest ever constructed in this city and measures 245 feet from end to end. It was supported by seventeen guy ropes that stretched across Grand Avenue, in the church-yard and in every other direction. At the base was the engine that pulled the strong ropes which held the cross.

The main pulley rope was attached to a box that was dignified by the name of a "car," and when all was prepared below the men who were to care for the symbol above entered the box one by one and were hauled up to the great height. The first to enter the box was Joseph Conradi, the contractor, and he was followed by the workmen, Alex. and Charles Stewart and James Scott. Near the top of the steeple were built four platforms and the derrick was so arranged that, when the car was pulled to the top, it could



THE CROSS STANDING ON THE PLATFORM OF THE CHURCH, READY TO BE RAISED
TO ITS LOFTY POSITION ON THE MAIN SPIRE.

be inclined toward the steeple until it touched the great mass of rock. Here the men stepped out and the rope was again lowered for the cross.

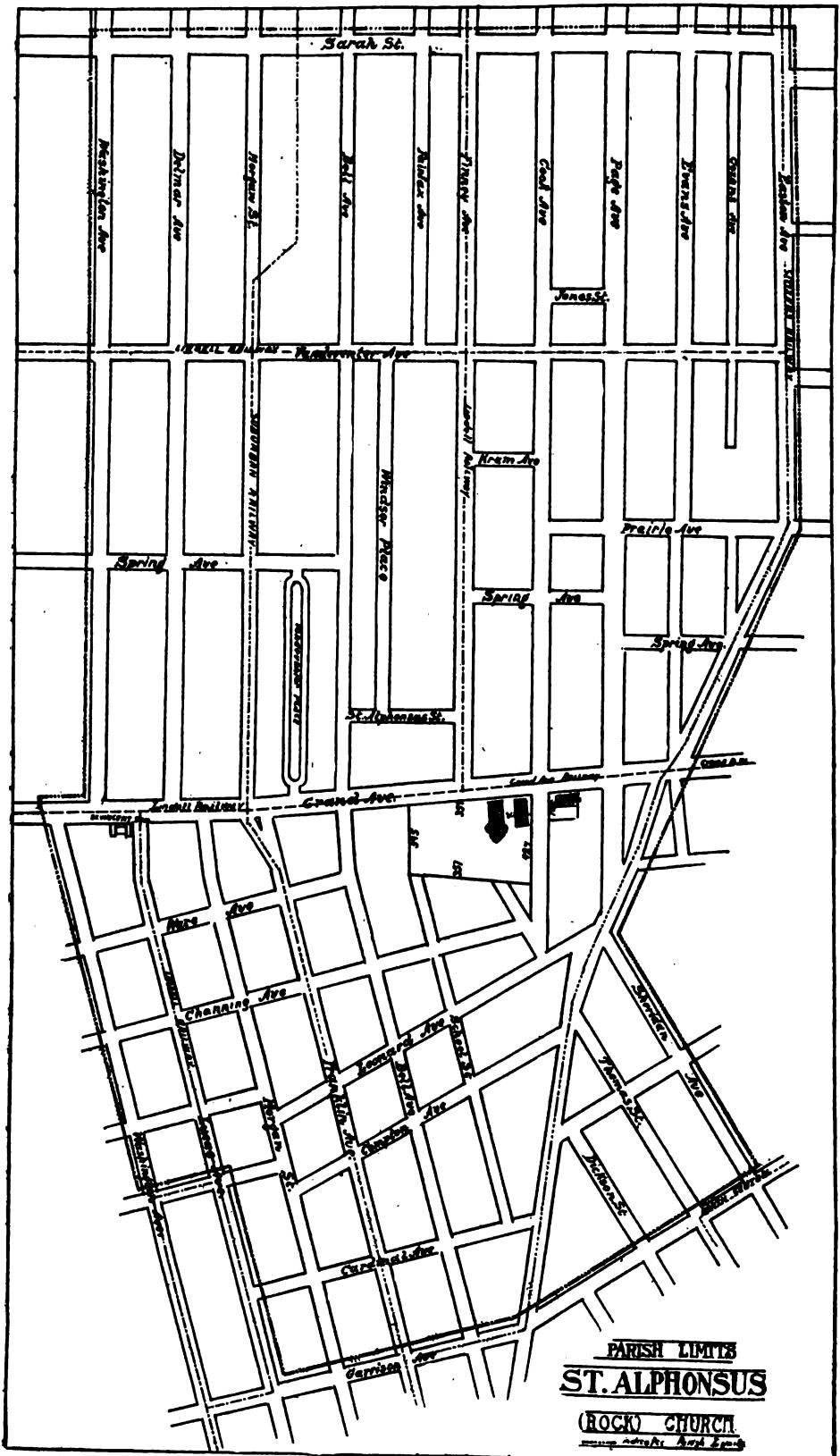
The cross stood at the base of the steeple, and when the signal was given, Patrick Walsh and Robert McDonald wound the rope again and again around it. All was made fast and the men stepped back and waved their hands to Engineer John Campbell. The engineer blew a short blast on his whistle and pulled the lever of his engine. The cross started upwards, slowly at first, and then faster and faster. As it left the ground and started upon its journey, a great shout went up from the multitude of school children and spectators that crowded the street and sidewalk.

Higher and higher went the copper symbol until it reached the top of the scaffold. Contractor Conradi was standing at the edge of the top platform with his left hand extended, waving slowly. As the cross reached the top, his hand was seen to stop and the engineer pushed his lever in. Then again Mr. Conradi waved his hand as the workmen on the steeple grasped the cross. It was then lowered into the stone socket, into which it slipped as though it recognized its future home, and as it did, the children chanted the "Te Deum," the new peal of bells rang out for the first time and the clergy, who stood in the churchyard, raised their berettas and murmured a benediction. Another shout went up and the ceremony was over.

The men descended from their perilous perch by the car, but James Scott, who remained until the last, started down the scaffold, climbing from brace to brace until he reached a point 100 feet above the ground, when he grasped a guy rope and slid across Grand avenue, landing in a tree, to which it was tied. The crowd gave a sigh of relief as he reached the ground in safety.

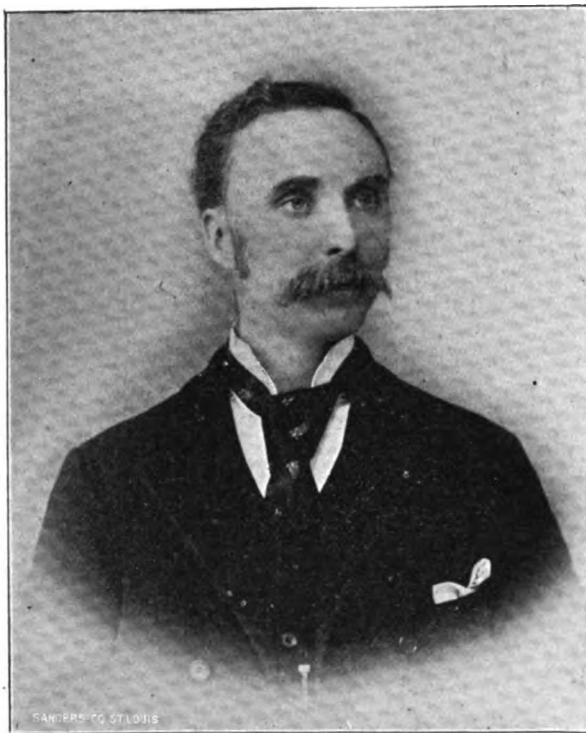
From the platform of the church to the top of the cross is 237 feet, which is the highest point reached by any steeple in the city. It fronts on Grand avenue at the foot of Finney and can be seen for miles.





THE USHER COMMITTEE.

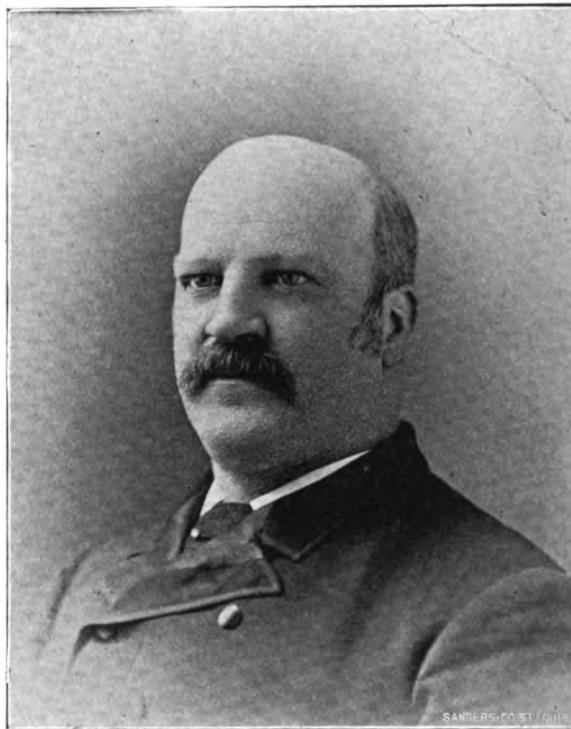
Before closing this sketch, gratitude requires us to render a becoming tribute to the gentlemen who comprise the Usher Committee, and to whose assistance and fidelity "The Rock Church" owes much of its reputation for good order.



MR. PETER BYRNE, PRESIDENT OF USHER COMMITTEE.

This Committee is under the able management of Mr. Peter Byrne. Mr. Byrne is an indefatigable worker, a man of system and method, and one that has ever shown himself self-sacrificing whenever there was a question of serving the Church. He has been foremost and active in every enterprise undertaken for the benefit of the Church.

For many years the parishioners of "The Rock Church" have been familiar with the genial countenance and accommodating manner of Mr. Alex. Gignoux, who may be justly called the senior member of the Usher Committee. Mr. Gignoux's presence in the centre aisle seems to be as natural as the pillars in the church.



MR. ALEX. GIGNOUX, MEMBER OF USHER COMMITTEE.

In years gone by he has frequently managed the largest crowds in the church almost single-handed. Thoroughly acquainted with every corner of the church, knowing every pew and pewholder, Mr. Gignoux always discharged his duties as usher with quickness and satisfaction.

Mr. Joseph Hackman has for many years ushered in St. Joseph's aisle, and at the Children's Mass on Sundays, he is most obliging and kind in providing places for all the little folks. They have all become acquainted with his familiar sign to come forward.

The other gentlemen of the Committee are: **Messrs. Henry Wells, John K. O'Hearn, Louis Siedekum, John O'Boyle, William Jenkins, William Sporing, William Riley, Fred Weber, John Dierkes**



MR. JOS. HACKMAN, MEMBER OF USHER COMMITTEE.

and Joseph Trefny. These gentlemen are active and are always on the alert to be of service to the parishioners and pewholders.

The duties of the Usher Committee are not always the most pleasant, as the gentlemen composing this Committee are obliged to adhere to strict rules, and in putting the rules in force, they often encounter difficulties. To form some idea of their duties we here submit their rules.

USHER COMMITTEE OF ST. ALPHONSUS' (ROCK) CHURCH.

"Let all things be done decently and according to order."—I. COR., 14: 40.

PREAMBLE.

The Committee of Ushers has been organized for the maintenance of good order in the church and its surroundings. Each gentleman of the Committee ought to consider it an honor and privilege to co-operate with the Reverend Clergy in promoting the glory of God by endeavoring to inculcate a becoming respect for the House of God and divine worship. The gentlemen should be animated by the spirit of the Royal Psalmist, who says: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth."—PSALM 25:8. They should have nothing more at heart than to see that the House of God is treated with the greatest respect, and leave nothing undone to accomplish this most praiseworthy object.



MR. HENRY W. WELLS. MEMBER OF USHER COMMITTEE.

RULES FOR THE USHERS OF ST. ALPHONSUS' CHURCH.

1.—The ushers must report for duty a quarter of an hour before service. Let them repair at once to the Sacristy and put on their badge.

2.—The ushers are to move about the church and do their work with the least possible noise.

3.—Pews are to be reserved for the pewholders at the 7, 8, 9 and 10:30 o'clock Masses on Sundays.

4.—Pews must be locked before each of the above-mentioned Masses.

5.—Pewholders are expected to open their own pews, but the ushers will be on hand to open any pew, the key of which has been accidentally forgotten by the pewholder.

6.—No pew which is unoccupied is allowed to be opened until after the Gospel, and then only to give a sitting to a stranger or an invalid. At the 10:30 o'clock Mass on Sundays unoccupied pews may be opened after the Announcements.



MR. WM. JENKINS, MEMBER OF USHER COMMITTEE.

7.—It is the duty of the ushers to take particular care to keep the platform of the church clear during divine service, and prevent smoking there at all times; also to prohibit conversation in the vestibule or at the church door.

8.—All persons are required to hear Mass inside the inner door of the church. Hence, let the ushers be on hand in time and prevent people from standing in the vestibule. This rule is especially applicable to the nine o'clock Mass on Sundays.

9.—Strangers in the city will be provided with sittings upon application to the ushers. The ushers will be careful to notice such strangers and to show them to some convenient place.

10.—Children not attending our school will be provided with sittings at the Children's Mass, as follows: Boys, in the first pews along the wall of St. Joseph's aisle; girls, in the first pews along the wall in the Sacred Heart aisle.

11.—It is the duty of the ushers to find convenient seats for pewholders deprived of their pews by the Sodalities at the seven, and the children at the eight o'clock Mass.

12.—At Low Masses on Sundays and Holydays, pewholders may be allowed to enter their pews during the reading of the Gospel, or Announcements, but not during the *Instruction*. Let the ushers see that this rule is observed.

13.—The ushers are requested to be at all times kind and obliging, and avoid, if possible, any altercation; but on the other hand, let them be strict in executing these rules.



MR. JOSEPH TREFNY, MEMBER OF USHER COMMITTEE.

14.—Whenever their services are required in the evenings, such as during missions, retreats, Lenten and other extraordinary services, the ushers are expected to be present.

15.—It is furthermore the duty of the ushers to maintain good order at processions, and also at entertainments, held in the hall for the benefit of the Church or School.

16.—No one will be retained on the Usher Committee whose conduct is in any way discrediting, or who does not endeavor to observe good order.

17.—If an usher is unable to serve at his appointed hour, he must so notify the President of the Committee in due time, so that the latter can send a substitute.

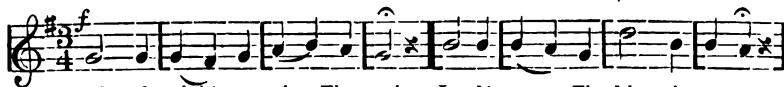
18.—Any usher who frequently absents himself without cause will be liable to expulsion.

19.—Meetings will be held at times appointed by the Rev. Father Rector of the Church, for the purpose of inquiring how these rules are kept.

TE DEUM.

Slow.

GERMAN.



1. God of might, we sing Thy praise; Lord! we own Thy king-ly power;



Trembling earth Thy will o-beys, Highest an - gel low-est flower.



Birth and death of fleet - ing time, Lim-it not Thy life sub-lime.

2. Angel armies ever sing,

Cherub fingers sweep the lyre;
"Glory to the deathless King,"
Hymns the burning Seraph Choir.
Ceaseless voices say again,
"Holy God! forever reign."

4. Great apostles of the King.

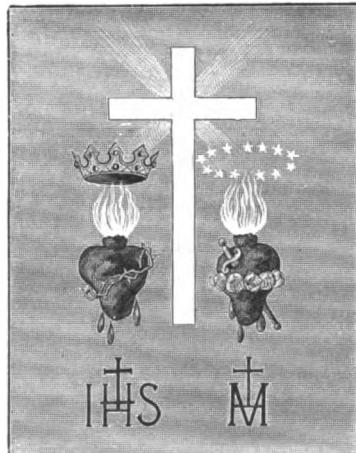
Prophets famed in sacred story,
Ranged in many a radiant ring,
Chant Thy never ending glory,
Father, Son and Holy Ghost,
Theme of all the Martyr Host.

3. Holy in Thy endless rest,

Ruling battle's fierce commotion,
Helper of the sore distressed,
Sweetly blessing their devotion,
Earth and heaven, sky and sea,
All belong, O God, to Thee.

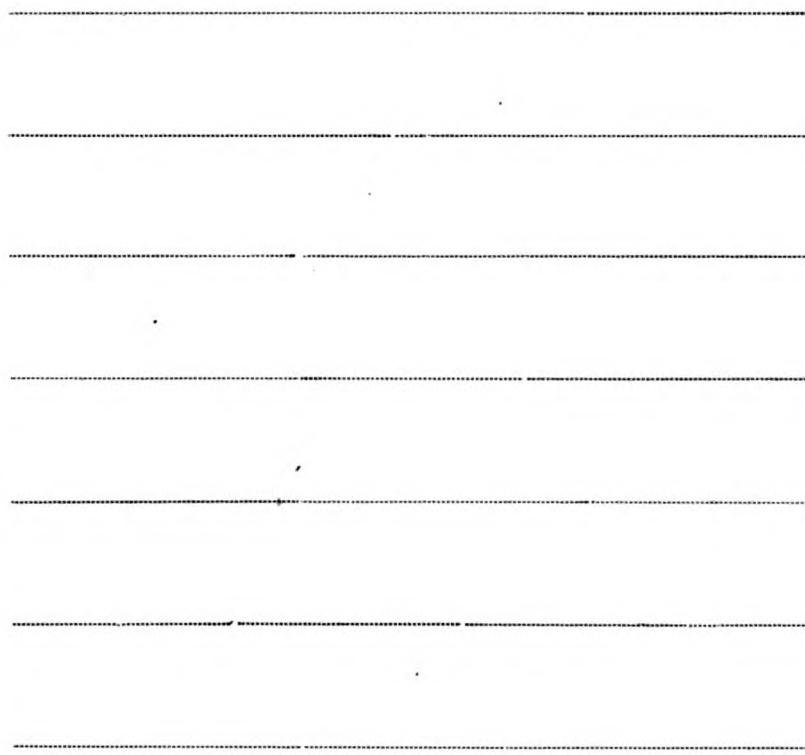
5. Father! to Thy name divine,

Sacred incense daily rises,
From each consecrated shrine,
Fervent prayers and sacrifices,
Mount majestic to Thy Son,
God with Thee, in essence one.





¶ BIRTHS. ¶



MARRIAGES.



It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. 2 MAC. xiii.

IN MEMORIAM.

REQUIESCENT IN PALE

OUR ADVERTISERS.

KIND FRIENDS:



ALLOW us to direct your attention to the pages that follow the closing chapter of this book. They contain the business cards of many of our parishioners, through whose generous assistance we have been enabled to publish these "Leaves from the History" of "The Rock Church." We would kindly request you to read all the advertisements carefully, and when you are in need of any article herein mentioned, please call on the firms that have so nobly aided us. Your patronage will be highly appreciated, and we do not hesitate to guarantee you perfect satisfaction.

We also desire to express our heartfelt gratitude to Mr. Peter Byrne and Mr. Alex. Gignoux. To these two gentlemen the care of soliciting "Ads." was confided. A glance at the exquisite manner in which this part of the book has been gotten up, will show how faithfully they discharged their duty.

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- Pay interest on time and savings deposits,
- Become surety on city and court bonds,
- Draw your will and keep it in safe deposit.

DEATH.

IN CASE YOU SHOULD DIE, WE WILL

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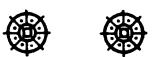
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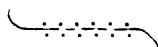
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Between the ages of	Per \$500	\$1000	\$2000
18 and 25	.18	.35	.70
25 " 30	.19	.38	.75
30 " 35	.20	.40	.80
35 " 40	.23	.45	.90
40 " 45	.25	.50	1.00
45 " 46	.27	.53	1.05
46 " 47	.28	.55	1.10
47 " 48	.29	.58	1.15
48 " 49	.30	.60	1.20
49 " 50	.32	.63	1.25

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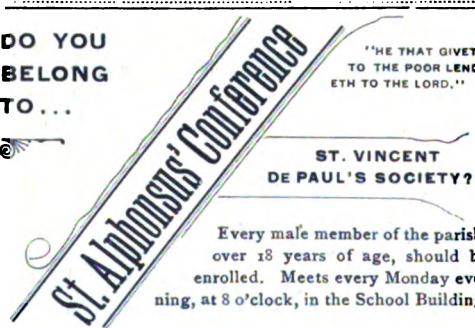
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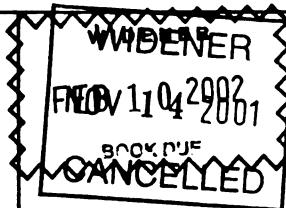
N. B.

• • In mentioning the names of the gentlemen and ladies who labored so untiringly to solicit subscriptions for the Steeple, those of Messrs JAMES RUANE, WM. KEANE and the late Miss KATE RODDY were accidentally omitted. Mr. Ruane, Mr. Keane and Miss Roddy were among the most devoted workers from the beginning to the end of the undertaking.

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